



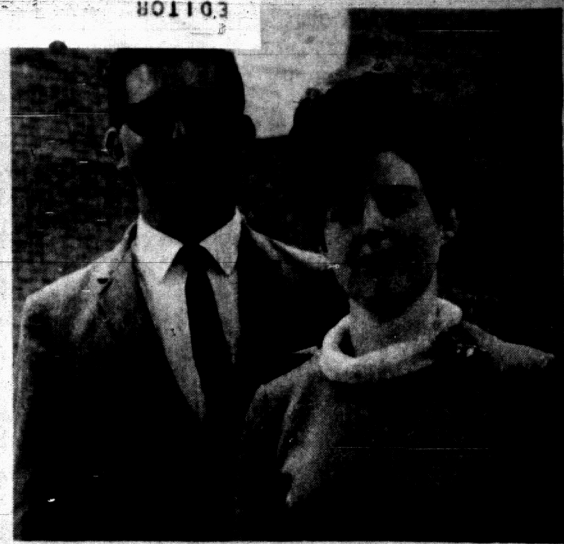
DR. AND MRS. L. BYRON HARBIN, of Joanna, S.C., stop in front of the headquarters building of the Foreign Mission Board for a photo upon their arrival in Richmond, Va., for appointment as missionaries to Hong Kong. Mrs. Harbin was born in McLaurin, Miss.



REV. AND MRS. JOHN I. JACOBS, of Eureka, Mo., stop in front of the headquarters building of the Foreign Mission Board for a photo upon their arrival in Richmond, Va., for employment as missionary associates for Guyana. She was born in Booneville, Miss. He is a graduate of Clarke and MC.



REV. AND MRS. E. V. MAY, JR., of Shannon, Miss., stop in front of the headquarters building of the Foreign Mission Board for a photo upon their arrival in Richmond, Va., for appointment as missionaries to Panama.



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Foreign Missionaries FMB Appoints 45; Total Is Now 2,502

The Foreign Mission Board pushed the number of its overseas staff of 2,502 and broke a 22-year record on June 26 with the appointment of 27 career missionaries and the employment of 17 missionary associates and a special project nurse.

The 45 men and women are the largest number put under assignment by the Board in a single meeting since April, 1947, when 56 missionaries were appointed. However, total appointments that year came to only 76. The June appointments bring the total for the first half of 1969 to 96. Seven reappointments have also been made this year, five of them during the June meeting.

In addition, the Board has 69 young college graduates in training at Virginia Intermont College, Bristol, for two years of service overseas as missionary journey-men.

In his report to the Board, Dr. Baker J. Cauthen, executive secretary, noted that work is already under way on the 1970 budget. To maintain a sustained advance, he said, an increase of more than \$2,000,000 is necessary each year. (The budget for this year is \$32,100,119.) A major share of the annual

increase goes to maintain new missionaries appointed during the previous year.

As the number of missionaries increases, Dr. Cauthen pointed out, the percentage of total overseas funds available for capital expenditures (such as buildings) is decreasing. "In earlier years we used approximately one-third of our funds for capital expenses," he said. "The portion dropped to 22 percent in 1968, and probably will drop to about 20 percent of the overseas funds in 1970."

Final receipts, amounting to \$405,676.62, from the 1968 Lottie Moon Christmas Offering were allocated during the Board meeting. Included was \$100,000 for special projects in evangelism and church development, much of which will finance wide-scale evangelistic campaigns being planned for Africa and Asia in 1970.

Dr. Cauthen referred to the sorrow which has come to the Board and its staff in the death of Dr. Harold G. Basden on May 16. The Board adopted a resolution in praise of the life and work of Dr. Basden, associate secretary for promotion for more than five years.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Established Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, JULY 10, 1969

Volume XC, Number 27

Editorials See SBC As Too Big, Conservative, Anti-Establishment

Editorials in two dozen Baptist state papers interpreted the Southern Baptist Convention in New Orleans recently in almost two-dozen different ways, but nearly a dozen each saw the convention as too big attendance-wise, strongly conservative, and as a slap against "the establishment."

"It was a convention, at least in part, of liberals, vs. conservatives,

and you can define the terms any way you like," observed Editor John Hurt of the Baptist Standard of Texas, largest of the 29 Baptist state papers.

Almost all of the editorials said that the conservatives came out on top at the New Orleans convention.

A dozen editorials said that the convention has become too big for its own good, and a half-dozen papers argued in favor of changes in order to overcome problems of 17,000 registered messengers jamming into an auditorium that seats only 12,250, and the problems of maintaining democratic process with such crowds.

Not quite a dozen state papers editorialized about the vote of the convention galling "unsuitable" the name of "Quest" as the new name for the Sunday night Training Union program, and a half-dozen saw the convention's action as criticism of "the establishment."

"It was not hard to detect an 'anti-establishment' feeling, or at least a feeling of distrust of the establishment," wrote Editor Terry Young of the California Southern Baptist.

An editorial in the Biblical Recorder of North Carolina by Marse Grant put it more bluntly. He called it "rebellion against The Establishment—in this case, Nashville, and more particularly the Sunday School Board." The North Carolina editor said that lack of confidence in agency and institution

trustees in the SBC is distressing.

Editorials in Alabama, Mississippi, Colorado and Oklahoma state papers saw the convention as a grass-roots demonstration of the fact that the people want a stronger voice in convention affairs.

"Some of them had come to New Orleans pretty well determined to crack somebody over the head if they got a chance—the liberals, the students, the establishment—or whomever they could whack," observed Editor Jack Grits in the Oklahoma Baptist Messenger.

Editor James O. Duncan of the Capital Baptist in Washington, D. C., predicted that "this convention may well mark the beginning of some severe attacks on the boards and agencies (of the SBC). What was once holy and sacred now is open for criticism."

Some of the editorials cited as an example of "anti-establishment" action the convention's action repudiating "Quest" as the new name for Training Union. A half-dozen or more editorials said that perhaps the major reason for name was rejected was because of the "secrecy" surrounding adoption of the name last year, and a decision by the Sunday School Board not to announce the new name until the New Orleans convention.

"Baptists don't like secrets, particularly when it involves them, and whatever impact hoped for with the

announcement of the name at the convention has been completely lost," observed the Maryland Baptist in an editorial by Gene Puckett.

Only one editor indicated that he liked the name, saying it "symbolized the new life and spirit Baptists are seeking on Sunday nights. Editor Bob Hastings of the Illinois Baptist said that the "Quest fiasco" says that Baptists dislike secrecy, and that they are slow to change, at least with names.

Some anti-establishment feeling and

(Continued on page 2)

Louisville Bank Sues Ky. Baptists

LOUISVILLE, (BP) — A Louisville bank has gone to court in an effort to force the Kentucky Baptist Convention to pay the bank a pledge made to Kentucky Southern College, here.

The Liberty National Bank claims it is entitled to a total of \$294,839 as the convention's remaining pledge to Kentucky Southern, even though the former Baptist college is merging with the University of Louisville.

The convention stopped its scheduled payments to Kentucky Southern when it was announced earlier this year that the University of Louisville was taking over Kentucky Southern College.

In 1967 when Kentucky Southern separated from the Kentucky Baptist Convention, the convention agreed to give the college \$500,000 immediately and \$77,010 each year for five years. The \$500,000 was given in two installments of \$300,000 and \$200,000 in 1967.

Liberty National Bank, which had lent the college \$545,358, filed a claim on the \$500,000, but through negotiations with the college, the bank agreed to take \$200,000 and release its claim for the other \$345,358 provided that the college would assign to the bank the five annual payments of \$77,010 from the convention.

The Executive Board of the Kentucky Baptist Convention had noted in subsequent action that its financial obligations to Kentucky Southern would end should the school cease to be a separate institution.

In its court suit, the bank claims that the convention made an irrevoc-

(Continued on page 5)

Baptists To Study Role Of Cooperative Christianity

WASHINGTON (BP) — A Baptist World Alliance study commission on cooperative Christianity will meet for the first time at Baden bei Wien, Austria, August 2-6.

James Leo Garrett, commission chairman, said that papers concerning Baptist relationships with other Christians will be presented by six Baptists, one Roman Catholic, and one Mennonite.

Garrett is professor of Christian theology at the Southern Baptist Theological Seminary, Louisville, Ky. Co-chairman of the commission is Rudolf Thaut, principal of the Baptist semi-

nary at Hamburg, Germany.

Though most Baptist groups are not associated with ecumenical organizations, the initiation of this study forum has been viewed by some as evidence of a Baptist willingness to consider the role of the denomination in relation to the rest of Christendom.

Only 13 of the 85 conventions and unions holding membership in the Baptist World Alliance are associated with the World Council of Churches.

The Commission on Cooperative Christianity is the most recently appointed of the Alliance's five study

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Apollo 11 Flight

Harmonious Synchronization Sought For God-Made Moon and Man-Made Spacecraft

HOUSTON, Texas — At the Manned Spacecraft Center in Houston humanity undergoes its final countdown, makes its final checkouts, practices its final maneuvers, and mostly just waits for a God-made moon and a man-made spacecraft to be in harmonious synchronization with time and purpose.

One can sense a certain quietness and even solitude on this vast campus-like space center as man and machine proceed with assurance to the July 16th launch date. There is also a dark cloud of concern overhead, for man doesn't seem able to harmonize with himself, let alone his creator.

The flight of Apollo 11 will have to be to the secular world the most dramatic scientific voyage ever attempted, since Noah and the Ark. There are many parallels that one can draw between the two. In fact, one unidentified scientist has suggested that the biblical phrase "Go forth from the Ark" be used by mission control to signal the time when man should descend from the Lunar Module to take his first step onto another planet.

There was a dark cloud also hanging over Noah and his crew as he was building his "spacecraft" made of gopher wood, for according to the Genesis story, "The Earth was corrupt." "The earth was filled with violence." "The wickedness of man was great." The social dark cloud of 1969 also

concerns our space scientists and our astronauts. Because of their great scientific exploration into outer space, these men have been set apart as heroes of our time. Nevertheless, they are not isolated from the world. They are actively engaged in life to make it better. Their activities in combating juvenile delinquencies, drug addiction, serious diseases, hunger, poverty and ignorance may put many professional social workers to shame.

We were all thrilled when Borman, Lovell, and Anders read the creation story from Genesis. Our hearts were moved into an almost universal response of approval and oneness of cause. More than one and a half million people signed petitions or wrote letters backing our astronauts in doing this. There were so few (less than two dozen) who disapproved that they are not worthy of mention. For weeks and months editorials, poems, talk shows, and sermons were presented about this biblical story. So much interest was created that the words "In the beginning God..." were ordered to be placed on the Apollo 8 commemorative postage stamp. We were proud. We were moved. For a time we were "at peace." The three astronauts must have felt more profoundly this "peace", as they looked down upon the marvelous swirls of blue and white and the colorful spots of brown that make up this "fantastic" world where we live. Because of our elation we might have missed Borman's concern for the world, as reflected in his prayers. (Before the flight he left some taped prayers for his church, prayed before the flight, and during the flight. The Queen of England, the pope, and many many more others thanked him for these prayers. Perhaps Archibald MacLeish

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Tax Board Upholds \$6.8 Million Baptist Agency Assessments

NASHVILLE (BP) — The Metropolitan Nashville Board of Tax Equalization has upheld the decision of the Metropolitan legal department not to continue tax exemptions for six Nashville-based religious-affiliated publishing houses and denominational offices, including the Southern Baptist Sunday School Board.

Almost immediately, officials of the Baptist Sunday School Board announced that they should appeal the ruling to the state-wide Board of Equalization.

The Sunday School Board contested

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The Philosophy Of Dr. Chester L. Quarles: "Think Big"

Last Sunday was the first anniversary of the death of Dr. Chester L. Quarles, Baptist Executive Secretary-Treasurer. This article is published in his memory.

By Albert M. Casteel, Missionary Puerto Rico

A simple and concise, but a dynamic statement of Dr. Chester L. Quarles was a central factor in shaping my philosophy of missions. During my first year in fulltime mission work, in private conversation with me, this magnetic leader, Dr. Quarles made a three-word declaration which I shall never forget. These three words jarred me to the realization that if I were to be a productive missionary I must dem-

onstrate a sincere compassion for souls, a boundless vision for missionary advancement, and an unwavering faith that our God is able. The three-word, dynamic statement was simply, "Albert, think big!"

Dr. Quarles, then vice-president of the Southern Baptist Convention, was on a tour of the northwest, and he spoke to our mission in Helena, Montana. Our meeting place was a building of 431 square feet of floor space which had originally been a chicken house. The building was improved and used as a garage, and later further improved and made into a one-bedroom house. It was located on the back side of a lot, and we had access to our

place of worship only through an unpaved alley.

That night we were inaugurating our new meeting place and Dr. Quarles was the speaker. The auditorium in which he spoke was nine feet wide and twenty-one feet long; it contained thirty folding chairs which we had borrowed. For a pulpit, we used a bookcase from our home, making it the correct height by adding to the top of it the four biggest books we had in our library.

In his opening remarks, Dr. Quarles, always alert to his surroundings, commented on the significance of the selection of books which we had used to make the provisional

pulpit. We had selected only the biggest books and were unaware of their titles. The World's Great Religions, Webster's Unabridged Dictionary, and the two volumes of Encyclopedia of Southern Baptists.

Starting with the book on the bottom, he told of his interest in knowing more about the religious of other peoples, and his deep compassion for these peoples that they may come to know Jesus Christ as Saviour and Lord. Of the dictionary he spoke of the importance of defining our terms. He said many times we preach and teach of salvation and redemption without explaining exactly what these terms mean. His conclusion was that the church had a great

responsibility in the area of defining its message and its ministry. Then, picking up a volume of the encyclopedia, he spoke of his love for the Southern Baptist Convention, and the fact that it was important for a new mission to participate fully in the great missionary program of our Convention which he said was unparalleled in the history of Christianity.

Dr. Quarles did not comment on the meager facilities of the mission — he was a great man who adapted himself easily to humble situations. He preached to that crowd of twenty persons just as fervently as though he were preaching to thousands.

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Space Team Prepares For Moon Journey

HOUSTON — Apollo 11 Lunar Module Pilot Edwin B. Aldrin, front, and Spacecraft Commander Neil Armstrong practice lunar surface activities at the Manned Spacecraft Center, Houston, in left panel. Aldrin is using a scoop to collect samples of the surface while Armstrong takes pictures. The Lunar Module is in the background. The astronauts are in

space suits; their oxygen, pressurization and temperature controls are provided by the backpacks. The Apollo 11, shown in the right panel on the launch pad, at Cape Kennedy, Fla., is scheduled for launch July 16. It is the first U.S. space mission designed to land two astronauts on the Moon and return them safely to Earth.—(RNS Photo)

Harmonious Synchronization Sought For God-Made Moon And Man-Made Craft

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summarized our impressions when he wrote, "To see the Earth as it truly is, small and blue and beautiful in the eternal silence where it floats, is to see ourselves as riders on the Earth together, brothers on that bright loveliness in the eternal cold—brothers who know now they are truly brothers."

Prayer said on Apollo 9

Many deeply religious people have

been thirsty for some other signs of religious expressions on subsequent flights. The private crew prayer on the Apollo 9 flight did not satisfy hunger. Then on the flight of Apollo 10, when Cernan and Stafford were in their tin-can shaped lunar module which was traveling thousands of miles per hour and seemingly going out of control in its gyrations, some rather worldly emotional expressions were hastily uttered.

Many people felt that they were "let down" and therefore missed the deep concern and convictions reflected in the passages of scripture selected by Stafford and judged very appropriate by Mission Control. This is the transcript of the conversation.

Houston, Apollo 10.

Morning Tom.

Roger: Is Joe still there?

Rog: He's still here.

Yeah Joe—how about doing me a favor, will you ole buddy?

You name it.

Okay—we're kinda out of town for church today—and the minister, you know—Reverend Barrymore wanted my—you know—reflections or something that might be appropriate to read in the service since I won't be around there. Have you got a pencil? I just had copied down a couple of things that I thought might be appropriate; over.

Roger: go ahead.

Roger, from Psalm 8, Psalm 122, Psalm 148, and Isaiah 24; over.

Okay; read back. Psalm 8, 122, 148, and Isaiah 24.

Alright—just tell the congregation hello for me, and that I thought that those might be appropriate since we were asking for something that, you know, to go along with the mission.

Roger that Tom; That is very appropriate. I'll see that the word gets around.

Joe knows them right off the top of his head. The Public Affairs Office then commented: Spacecraft Commander Tom Stafford suggested several biblical readings for today's services at Seabrook Methodist Church to Capcom Joe Engle, both of whom go to the same church. Since Tom would not be able to attend the services himself he suggested readings from Psalm 8, 122, 148, and Isaiah 24.

Commander Stafford gave his church and the world not only a few readings but a full worship program.

Invocation From Ps. 8

The invocation is from Psalm 8: "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou has established; what is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the works of thy

hands; thou has put all things under his feet.

The Prayer is taken from Psalm 122:

"Prayer for the peace of Jerusalem! May they prosper who love you! Peace be within your walls, and security within your towers! For the sake of the house of the Lord our God, I will seek your Good."

The Hymn "Praise the Lord! Praise the Lord!" is from Psalm 148 which in part follows:

"Praise Him, sun and moon, praise Him, all you shining stars! Praise Him, you highest heavens, and you waters above the heavens!"

"Let them praise the name of the Lord! For he commanded and they were created. And he established them for ever and ever; he fixed their bounds which cannot be passed. The Sermon is from Isaiah 24 and shows the astronauts concern in this part:

"For the windows of heaven are opened, and the foundations of the earth tremble. The earth is utterly broken, the earth is rent asunder, the earth is violently shaken. The earth staggers like a drunken man, it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again."

"On that day the Lord will punish the host of heaven, in heaven, and the kings of the earth, on the earth. They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished."

"Then the moon will be confounded, and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before his elders he will manifest his glory."

On almost any day of the week as one walks across the Manned Spacecraft Center with its wide walkways, tiny lakes, green trees, a wild rabbit or a flock of wild ducks may be eating nearby. Several years ago these ducks landed at the center and decided it was a peaceful place to stay. It is hard to describe this feeling except to point out its likeness to that feeling of confidence and assurance of salvation that one should have in his religion. If the church has that assurance then it should not worry as humanity undergoes its final countdown, makes its final checks, practices its final maneuvers, and waits for God.

Four Will Serve Overseas A Year

Two pastors, a Sunday School Board employee, and a seminary professor have been invited by the Foreign Mission Board to fill overseas posts on a one-year interim basis. Three of the men will be pastors, and the fourth will teach in a theological seminary.

Rev. Richard R. Lloyd, retired pastor of First Church, Venice, Fla., will pastor Calvary Baptist Church, Agana, Guam. Rev. Carl W. Houston, pastor of Skycrest Church, Clearwater, Fla., has been granted a year's leave by his congregation to pastor Clark Field Church, Angeles, Philippines. Dr. R. H. Falwell, Jr., Nashville, Tenn., director of the program section of the student department, education division of the Sunday Board, will be interim pastor of Central Church, Hong Kong.

Editorials See SBC As Too Big And Conservative

(Continued from page 1)

a desire for more voice in convention control was also shown in the unapproved motion to ask Baptist publication writers and seminary professors to sign a statement on doctrinal beliefs, and the adopted substitute motion to request trustees of the convention to see that their work is done in keeping with the 1963 doctrinal statement on "Baptist Faith and Message," according to several other editorials.

The Maryland Baptist said editorially that the convention was right in rejecting the first motion and accepting the substitute, calling the move to get writers to sign doctrinal statements "an obvious effort of the so-called fundamentalists, more accurately the ultra-fundamentalists, to check the supposed liberal influence in Southern Baptist life."

The Mississippi Baptist Record, in an editorial by Joe T. Odle, interpreted the vote in favor of the substitute vigorously urging trustees to see that programs are consistent with the 1963 statement as "more of a mandate" to the SBC agencies than was the "Statement Concerning the Crisis in Our Nation" adopted by the SBC last year.

At least nine editorials in the state paper mentioned that the convention was dominated by conservatives, even though several pointed out that liberals were more vocal at the New Orleans convention than ever before.

"The conservative stance of the convention was clearly evidenced in that the liberal elements present did not win approval of a single one of the causes they were espousing, such as support of conscientious objectors, offering better sex education materials, taking away SBC membership from churches with racial discrimination policies, or a less rigid stance against the black manifesto demands," said the Mississippi Baptist Record. "All of these were soundly defeated."

The Texas Baptist Standard said it

was a "polarized convention" and the Maryland Baptist observed that the presence of a group of students called Baptist Students Concerned and another group called the E. Y. Mullins Fellowship was what polarized things.

Efforts of the E. Y. Mullins Fellowship all but fizzled," said the Maryland editorial. "They made their presence known, and that was their intent, but they made no headway in their program of moving the convention toward a more liberal position."

Strong criticism of the students and Mullins Fellowship "liberals" came from the Oklahoma Baptist Messenger, which said "their personal egotism is enormous and their religious snobbery at times in downright disgusting." Editor Gritz suggested that the SBC would be better off if they left the convention and joined other denominations where they would be more at home.

The Capital Baptist, however, said editorially that the Baptist students made a contribution to the convention. "They had thought through many issues and several of their proposed resolutions came out in the report of the resolutions committee and were adopted."

The Baptist New Mexican, edited by Eugene Whitlow, countered that the student group "is little more than a youth mouthpiece" for the Mullins Fellowship and that it "does not indicate a fair sampling of Baptist college youth as a whole."

Editor James Lester of the Tennessee Baptist and Reflector said editorially that the student and Mullins groups received an undue amount of press coverage for informal, unofficial groups.

The Baptist Standard of Texas said the two groups "had less influence than a Southern Baptist evangelist at the Vatican."

Nearly a half-dozen editorials expressed gratitude that Black Militant

Leader James Forman did not show up to confront the SBC with demands for reparations, and several expressed approval of a resolution adopted by the SBC calling such demands "outrageous" and rejecting them "in total."

More than any other subject, the editorials commented on the record attendance at the convention, and the inadequacy of facilities in New Orleans and most other cities in the nation to host the convention. Several also criticized "outlandish" and "exorbitant" prices of hotel rooms and meals at the convention.

Editorials in Kentucky, Arkansas and New Mexico state papers offered suggestions to the SBC Executive Committee which was asked to study the problem.

"It's only a myth—the SBC under the present plan cannot be deliberative," said Editor C. R. Daley of the Kentucky Western Recorder. "There is simply no way 15,000 or more Baptists in one gathering can debate issues or do business in an orderly fashion."

The Kentucky paper offered several alternatives, including: (1) reducing the number of messengers from each church, (2) regional conventions in four or more areas with a national convention every year or every two years, (3) meeting in May rather than in June, (4) separating the convention from all auxiliary meetings, (5) holding the convention in cities far from the center of the SBC population, and (6) changing the method of representation at the convention.

The Baptist New Mexican favored a plan whereby the various state conventions would be assigned a maximum number of messengers, with each state convention naming its own messengers from among its constituencies.

Arkansas Baptist Newsmagazine Editor Erwin McDonald suggested six regional conventions, with each regional convention electing its own officers and its representatives to the SBC executive committee and various SBC agencies.

The Executive Committee could be enlarged to two or three hundred members and changed with conducting the business of the convention, the Arkansas editorial proposed.

More than a half-dozen editorials had high praise for Convention President W. A. Criswell, and most said his re-election was a strong indication of conservative trend in the 1969 convention. Criswell won by a vote of 7,482 to 450 over "liberal" candidate William Smith of Richmond.

Several other papers editorially praised the balance between social action and evangelism in both Criswell's address and throughout the convention. "Tension over the relation of evangelism and Christian social responsibility appears to be lessening," said the California Southern Baptist.

Several papers pointed out inconsistencies in the convention actions. The California Southern Baptist said the SBC refused to adopt recommendations deploring extremism of the left and right, but nevertheless adopted a resolution denouncing the extreme demands of Forman and the Black Manifesto.

The Indiana Baptist pointed out that the SBC refused to reaffirm a 1940 statement on conscientious objectors, but then passed without debate a resolution saying Baptists should oppose war, calling the Vietnam war "a tragic conflict."

On and on the editorials went, commenting on such other matters as the music at the convention, the pre-convention sessions, the need for more time for business, etc. The diversity of the editorial comments seemed characteristic of the diversity of the SBC itself.

effect on our county, and the results will continue to be felt for years to come." Reverend Lord particularly stressed his delight over the hundreds of young people in attendance nightly.

Reverend R. A. Godbee, Pastor of the Sattaria Baptist Church, some twenty miles from Yazoo City, declared that "Our people responded in great numbers to this Crusade night after night, and our church has been blessed greatly because of this effort."

"This Crusade has created a better fellowship between our churches, between our pastors, and between our denominations," commented Reverend Jim Nunnelee, Pastor of the Center Ridge Baptist Church and Crusade Publicity Chairman.

One of the Crusade highlights for the children was the free airplane ride which was given to those who attended services regularly. Some 187 received the ride on Saturday morning.

In his closing comments to Yazoo County citizens, Dr. Daniels expressed his gratitude to the people, declaring that "Never have we had finer cooperation in a crusade than we have had here. All the credit for the victories in the meeting goes first of all to God, and then to the hundreds of people who have worked to make the effort a great spiritual victory," he said.

Dr. Daniels and his team will begin a city-wide crusade in Cleveland, Ohio, July 13.



Crowd is seen in canvas Cathedral at Yazoo City Crusade

Crusade In Yazoo City Attracts Over 25,000

The greatest religious event ever undertaken in Yazoo County, came to a climatic close Sunday night, June 29, under the canvas cathedral at the football practice field, Nineteenth Street, in Yazoo City, despite temperature reading over one hundred degrees, the tent was packed to capacity to hear Dr. E. J. Daniels' final address of the Crusade.

Speaking on "Gambling With Destiny," the evangelist stressed that "Satan's greatest lie to humanity is to get people to believe that there is plenty of time left in which to make a decision for Jesus Christ. This is a lie which will damn men and women, for we never know when our last opportunity to accept Christ may come," he added. When the evangelist urged that his hearers accept Christ "while there is yet time and opportunity," over 60 made decisions during the invitation.

Crusade leaders estimate that total Crusade attendance has well surpassed the 25,000 mark, and that total decisions reached over 5,500. Total decisions included 173 for profession of faith, and 145 for rededication. On the opening night of the Crusade, some 1,500 pledged to go the "second mile for Christ," and 250 people dedicated themselves to more fervent prayer early in the Crusade. After a sermon on soul winning, over 800 pledged to become more fervent soul winners in what Dr. Daniels termed one of the most amazing responses ever experienced following this message.

At an "Every Member Roll Check Service," 1,800 people pledged to tithe their income into the local church. On "Youth Night" 329 youth pledged to renounce the sins of youth and to live pure lives for Christ. Of this number, 44 dedicated their lives to full-time Christian vocations. At the "Adult Only" service, 450 people pledged to renew their marriage vows and start family altars at their homes.

The pastors of the sponsoring churches were unanimous in their appraisal of the Crusade as the "greatest spiritual victory ever to come to Yazoo County." Reverend James F. Yates,



Rev. E. J. Daniels Evangelist

es. Pastor of the First Baptist Church and General Crusade Chairman, declared that "This Crusade has made a great spiritual impact upon this community, and has surpassed the fondest expectations of all cooperating pastors." Reverend Yates stressed the fact that the Crusade leaders were overwhelmed at the response to the Crusade from areas distant removed from Yazoo City. "Many churches will have more decisions this year than ever before, because of the Crusade," he added.

Poole Praises Effort

Reverend Hugh Poole, Pastor of the Concord Baptist Church and Chairman of the Personal Workers, stated that "This is the greatest and largest effort in which I have ever participated. The lives of my congregation have been strengthened and blessed."

Reverend L. C. Lord, Pastor of the Melrose Baptist Church and Chairman of the Youth Committee said: "This Crusade has had a tremendous

Ridgecrest WMU Conference August 6-14

A chartered bus is scheduled to leave Jackson Wednesday, August 6, and return August 14. We have reservations at Ridgecrest, for Gatlinburg on August 8, and for Anniston, Alabama on August 13. The cost, including EVERYTHING except meals enroute, is \$114.00. Write WMU Office immediately for further information.

The Philosophy of Dr. Chester L. Quarles: "Think Big"

(Continued from page 1)

"Lift up your eyes, and see how the fields are already white for harvest." Both he and the people present talked for years afterward of the great service we had together that night.

The next day I was expressing my appreciation for what he had said in his message, but knowing that Dr. Quarles was from the deep South and that he was an executive secretary, I thought it might be well to orient him concerning mission work in the northwest. I began by telling him that mission work was different in the northwest; that it was the most difficult place in the world to start missions. I confessed to him that I had found people indifferent to the gospel, and especially to the gospel preached by Baptists as we composed only about two percent of the population of the state. Sometimes they thought we were a new sect just getting a start. I told him the people we were winning were poor people, and our offerings were not sufficient to do any better than what we were doing. I revealed to him my secret plans to raise \$3,000 to build a church building, because I felt that our group could afford a debt of that amount. After a rather lengthy orientation, I paused to get Dr. Quarles' reaction.

He looked me squarely in the eyes, and in a tone of appreciation, but yet

in a tone of admonition, he said, "Albert, think big!" He went on to elaborate, but not in excess. He reminded me that souls were not easy to win anywhere, and that all mission fields have their difficulties, but our God is able if we will let Him use us. He told me he understood that there were many poor people in Helena, and that we were interested in them but that Helena had many wealthier people who also needed the gospel; and he admonished me to seek to win them as well. Concerning the building plans, he agreed that a church should not contract a debt it could not repay, but he reminded me that we were beginning a work in a capital city, and a strategic city, and that the building we erected would become the image of our work — perhaps for the entire state. And then he repeated, "Albert, think big!" Dr. Quarles then prayed for me and for our work, after which he left for his next engagement.

Dr. Quarles left, but his admonition stayed. I had not oriented him; he had oriented me. That day I began to formulate my philosophy of missions, and I began to put that philosophy into practice.

A short time later I stood with the entire membership of the mission—fourteen—and I urged them to vote to buy a half-block of land on which to build our new church. I had secured a commitment for a loan to

make a down payment on half of the land, and another commitment for a loan to pay for an option on the other half. The full price was \$7,200. The mission, with offerings of about \$15 weekly, voted to buy these lots.

As they voted I sensed their attitude: "Brother Missionary, we think you're crazy, but we'll go along with you." We later changed our building plans to a first unit of \$15,000, but by the time we got it built we had decided to put \$30,000 into it.

This half-block of property now has a beautiful pastorage in addition to the first unit, and plans are now underway to build a second unit. The property is valued in excess of \$100,000. The church reaches all classes of people, but the majority of its members are professional people. Its per capita income is perhaps the highest of any Baptist church in the state. The church gives a high percentage of its income to missions, and there has never been a time in its history when the church was not the sponsor of a mission. At the last count, six other churches had grown directly and indirectly from the missionary vision of this church.

Dr. Quarles, when he learned that we had enlarged our vision, wanted to do something in our behalf. He had just received one of our newsletters. In it I had told how the Sunday before in a revival we had 47 in Sun-

day School. (According to the architect's figures the auditorium was to seat 20.) Dr. Quarles told me later that he never would have believed that I would lie, but he knew that former chicken house would not hold 47 people. But as he read on in the newsletter he told me he understood how it was possible.

He did not know that the building had an attic with a disappearing stairway, or actually a ladder. That Sunday I pulled down the ladder and I went up into the attic with all the junior and intermediate boys where we sat on the floor and listened to the evangelist preaching below. At the invitation, three of those boys climbed down the ladder and professed faith in Christ. Dr. Quarles told me that upon reading this he was so touched and burdened that he put his face in his hands on top of his desk and wept.

Almost at that instant there was a knock on his door, and it was Mr. Owen Cooper, a leading industrialist and Baptist layman. As Dr. Quarles later related the story to me, he said to his visitor: "Mr. Cooper, get out your checkbook and write me a check (telling him the amount he wanted); I am going to write one in the same amount, and later I will tell you what we are going to do with the money." Dr. Quarles said that Mr. Cooper hesitated, looked a little puzzled, but

wrote the check. This money was sent to Helena, Montana, and was used to buy cement for the foundation of the Joe Thomas Odle Memorial Chapel, the first unit of the Calvary Baptist Church.

This experience created a tie between Mississippi Baptists and the work in Montana which resulted in the Convention Board of Mississippi approving a five-year sponsorship of work in that state. This same type of assistance is being given to the new convention in that area which covers four states.

Dr. Quarles told me many times that his visit to Helena, Montana and the newsletter he received about the need for a building composed the seed which planted an urgent desire in his heart to do something to help advance the cause of Christ in Montana. He, in turn, led others to have this desire, and finally it became the concern of the Mississippi Baptist Convention Board, and spreading from Montana, to the entire four-state area, on to Ohio, and other regions. He thought big, and God rewarded his efforts to accomplish big things for the kingdom's advance.

I had never told Dr. Quarles of how his statement, "Albert, think big!" had oriented my thinking and helped me to form a philosophy of missions which I have tried to follow for twelve years. We were on furlough last sum-

mer and passed through Mississippi on July 2, one of the grandest days in the life of Dr. Quarles, the day when the new Convention Board office building was dedicated. We were to spend a week in Mississippi at the end of our furlough in August, and I planned to have a conference with Dr. Quarles at that time to tell him how his challenges had blessed my life and ministry.

The following week, while we were visiting our family in Indiana, news came to me that Dr. Chester L. Quarles, the man who thought big, had received his biggest promotion and his tallest honor. The Lord called him home.

On this first anniversary of his homegoing my memory is vivid of the day he said to me "Albert, think big!" And the encouragement he gave me in the years which followed made it easier to think big. His big thinking and his big doing made Mississippi Baptists one of our greatest state conventions. On this anniversary of a day which brought us all deep sorrow, I would like to call upon every Southern Baptist to adopt the philosophy of our departed loved one: demonstrate a sincere compassion for souls, a boundless vision for missionary advancement, and an unwavering faith that our God is able. THINK BIG!

An Appraisal

New Orleans Convention

By Herschel H. Hobbs

To me the most significant actions taken by the Convention were the election of a president and the adoption of Doctor James L. Sullivan's substitute motion.

The presidential election was not a matter of Criswell versus Smith. It was a confrontation between the conservative and the more liberal positions in theology and procedures. By an overwhelming vote the Convention endorsed the conservative position.

Doctor Sullivan's motion was a moderate but forceful substitute for a motion which would have required all Sunday School Board writers and Seminary professors to sign a statement of faith concerning the Bible. The substitute motion avowed faith in "The Statement of Faith and Message" adopted in Kansas City in 1963 calling upon the trustees of all agencies of the Convention to adhere to its contents which include the broad base of faith held by Southern Baptists, but which in its preamble guards the individual conscience before God. According to information which came to me Doctor Sullivan's motion passed by a vast majority.

The significance of these two actions is simply this. On the one hand the messengers strongly endorsed the conservative position rather than the more liberal one. On the other hand, the messengers endorsed the conservative position rather than an ultra-conservative one. Which means that Southern Baptists are still a progressively conservative group of people.

Growing out of my experience as president of the Convention 1961-1963 it has been my conviction that among Southern Baptists about five percent are to the right and five percent are to the left. An ninety percent are down the conservative middle. The New Orleans Convention tends to affirm it.

This is the traditional situation among Southern Baptists. The original Statement of Faith and Message was

born out of the theological battles of the 1920's. It kept our denomination anchored to the scriptures during that storm. The revised form of this Statement was the product of theological problems in the early 1960's. The revision did not change the original Statement in substance, but sought to adapt its emphases to the needs of this generation. The fact that the Convention in 1963 without changing even a punctuation mark overwhelmingly approved this Statement demonstrates that the anchor let down in 1925 still holds.

Ever so often the cry goes up that Southern Baptists are about to divide over theology. For whatever it is worth my judgment is that such will not take place, certainly not in the foreseeable future. We shall continue to have our differences. This is inherent in our basic belief in the competency of every soul before God. But amid the hue and cry of the minority groups on either side, Southern Baptists will march together in the tie that binds our hearts in Christian love. We shall go forward in our unity in diversity.

Record Wins "Oscar"

"Glory! Hallelujah!", a CHM recording featuring the Texas Baptist Ministers of Music, has been awarded the National Evangelical Film Foundation's "Oscar" for Best Choral Record of the Year.

The award-winning album came out of the Texas music ministers' 1968 annual meeting, a session at which the ministers acquaint themselves with new music, attend music clinics and practice songs to be sung at the State Evangelistic Conference each January.

Joe Ann Shelton, above, director of program music for the Radio and Television Commission, directed the group and supervised the recording session. CHM Recordings is a division of the Radio-TV Commission.

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(Continued from page 1)

Dr. Winston Crawley, director of the overseas division, told the Board he came back from a brief visit to Kenya and Nigeria — his first trip to Africa — impressed with the remarkable possibilities for growth and the progressiveness in the two countries and the strength of Baptist work in both lands. He said Southern Baptists face in Africa "a remarkable opportunity for mission outreach and strengthening."

Dr. Jesse C. Fletcher, director of the mission support division, said one of the most significant aspects of the record missionary appointment month is the fact that it follows so closely the largest year (1968) of appointments in the history of the Foreign Mission Board.

Then he took the occasion to focus attention upon the larger environment which makes missionary appointments possible. "This environment includes the witness of furloughing missionaries, pastors, dedicated church leaders, and denominational leadership," he said.

William Carey In The Black For 13th Year

For the thirteenth consecutive time in the thirteen-year administration of Dr. J. Ralph Noonkester, William Carey College has operated in the black.

This disclosure was made following the annual financial audit made by Rhymes and Nool, certified public accountants from Jackson. The fiscal year at Carey College ended on May 31. In the General Fund, Dr. Noonkester reported an excess of income over expenditures of \$168,140.03. All of this surpl was appropriated to the Plant Fund and Restricted Funds except \$380.93 which is the new operating profit for the year.

The General Fund income for the year was listed as \$1,372,165.62. In addition to this, numerous contributions have been recorded for buildings and equipment. During the past twelve months contributions to the Building Fund have totaled \$126,265.

"It is significant to note," commented President Noonkester, "that in spite of the rising costs of operation of all colleges, William Carey College closed the last fiscal year with a record increase of operational income. The total increase for the year was \$171,936.93."

Four couples with Mississippi connections were among 45 missionaries and missionary associates assigned to overseas posts during the June meeting of the Foreign Mission Board. They are:

May, E. V., Jr.: Employed a missionary associate for English-language preaching in Dominican Republic. Currently pastor, First Baptist Church, Shannon, Miss. (address: P. O. Box 3, Shannon, Miss., 38868). Born in Glendale, Ky., he lived in Shaw and Flora, Miss., and Brownfield and Mercedes, Tex., while growing up. Education: Howard Payne College, Brownwood, Tex.; Baylor University, Waco, Tex.; bachelor of divinity. Marriage: Frances Burke, February 17, 1944. Children: Penny (Mrs. Randolph Creel), 23; Billy Joe, 21; Vic, 12. Permanent address: c-o E. V. May, Sr., 1130 Magnolia St., Lockhart, Tex., 78644.

May, Frances Burke (Mrs. E. V. Jr.): Employed a missionary associate for Dominican Republic. Currently an instructor, Itawamba Junior College, Tupelo, Miss. (address: P. O. Box 3, Shannon, Miss., 38868). Born in Brooks County, Ga., she grew up in Valdosta, Ga. Education: Georgia State Women's College (now Valdosta State College), Valdosta; school of nursing, city hospital, Columbus, Ga., certificate (registered nurse). Marriage: February 17, 1944. Children: Penny (Mrs. Randolph Creel), 23; Billy Joe, 21; Vic, 12. Permanent address: c-o E. V. May, Sr., 1130 Magnolia St., Lockhart, Tex., 78644.

Jacobs, John I.: Employed a missionary associate for preaching and teaching in Guyana. Currently pastor, Central Baptist Church, Eureka, Mo. (address: 601 N. Central, Eureka, Mo., 63205). Born and reared in Canton, Ohio. Education: Clarke Memorial College, Newton, Miss.; Mississippi College, Clinton, bachelor of arts; Golden Gate Baptist Theological Seminary, Mill Valley, Calif., bachelor of divinity. Military service: U. S. Army, three years, including combat duty in Pacific during World War II. Marriage: Jean Holley, October 16, 1948. Children: John Irvin, Jr., 19; Thomas James, 12. Permanent address: c-o J. W. Holley, 326 Miller Circle, Booneville, Miss., 38829.

Jacobs, Jean Holley (Mrs. John I.): Employed a missionary associate for

Chronic alcoholics, says Dr. Yong H. Han, of St. Vincent's Hospital and Medical Center, New York, often require much more of an anesthetic to produce the same degree of anesthesia as in other patients. He suggests the reason may be that some alcoholics suffer destruction of the coating of the nerves, called myelin.

homemaking and teaching in Guyana. Current address: 601 N. Central, Eureka, Mo., 63205. Born and reared in Booneville, Miss. Education: Clarke Memorial College, Newton, Miss.; Mississippi College, Clinton; Delta State College, Cleveland, Miss., bachelor of science in education. Marriage: October 16, 1948. Children: John Irvin, Jr., 19; Thomas James, 12. Permanent address: c-o J. W. Holley, 326 Miller Circle, Booneville, Miss., 38829.

Harbin, L. Byron: Appointed a missionary for theological education in Hong Kong. Currently pastor, First Baptist Church, Joanna, S. C. (address: 303 Magnolia St., Joanna, S. C., 29351). Born in Tuscaloosa County, Ala., he grew up near Bainbridge, Ga. Education: Norman College, Norman Park, Ga., associate of arts; Mercer University, bachelor of divinity and doctor of theology. Marriage: Dora Dunkley, June 12, 1960. Children: Patricia Ann, seven; Deborah Elaine, almost five; Christopher Byron, 1½. Permanent address: c-o J. E. Dunkley, P. O. Box 148, Beaumont, Miss., 39423.

Harbin, Dora Dunkley (Mrs. L. Byron): Appointed a missionary to Hong Kong. Currently a nurse (part-time), Bailey Memorial Hospital, Clinton, S. C. (address: 303 Magnolia St., Joanna, S. C., 29351). Born and reared in McLaurens, Miss. Education: William Carey College, Hattiesburg, Miss. bachelor of arts; Mather School of

New Orleans SBC Record Registration Hits 16,678

NASHVILLE (BP) — It's official: the number of registered messengers (delegates) to the Southern Baptist Convention in New Orleans broke all previous records, according to SBC Registration Secretary W. Fred Kendall here who released the official figures.

The final, official count of the registration cards set the total at 16,678. The previous record was 16,053, recorded at the 1965 convention in Dallas.

Each messenger registration card was microfilmed and counted here by the Historical Commission of the convention, which keeps the official records in its archives, and tabulates the cards for the registration secretary.

A state-by-state breakdown tabulated by the commission disclosed that the largest number attending the convention, 1,804, came from Texas, which has the largest population of Baptists in the nation.

Second in attendance was Louisiana, the host state, with 1,680 reg-

istered messengers. Nearby states Alabama and Mississippi almost tied for third, with only two messengers more coming from Alabama. Alabama had 1,424 registered messengers to Mississippi's 1,422.

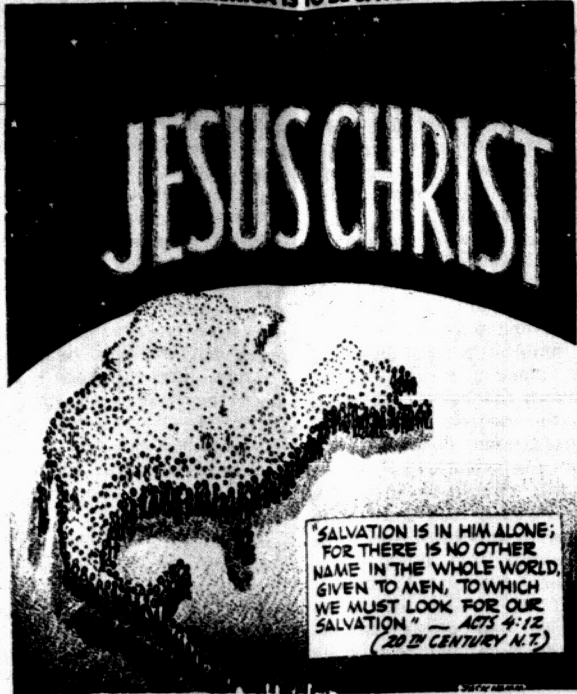
Other states, listed in ranking order, and the number of messengers from each, were reported as follows: North Carolina, 1,388; Georgia, 1,323; Tennessee, 1,231; South Carolina, 1,116; Virginia and West Virginia, 700; Missouri, 642; Oklahoma, 530; and Arkansas, 447. Illinois, 244; Maryland Convention (includes New England and New York areas), 200; California, 193; Ohio, 186; Kansas, 99; Indiana, 96; New Mexico, 85; Colorado, 70; Michigan, 68; District of Columbia, 60; Arizona, 58; Oregon — Washington, 38; Northern Plains Convention (Montana, Wyoming, North and South Dakota), 24; and Hawaii, 18. Puerto Rico, 8; Panama Canal Zone, 6; Alaska, 2; and Venezuela, 1.



DR. BAKER J. CAUTHEN, executive secretary of the Foreign Mission Board, presented certificates of appointment or employment to 27 missionaries, 17 missionary associates, and a special project nurse during a service

in the chapel of Board headquarters, Richmond, Va., June 26, 1969. The 45 appointees were the largest group assigned to overseas posts in a single meeting of the Board since April, 1947.

IF AMERICA IS TO BE SAVED



THE BAPTIST FORUM

The Crusade Continues

The Crusade of the Americas is not over. Even though, in most of the areas of the convention the revivals already have been held, the follow-up continues, and in a few sections, the meetings are yet to be held. One of these is in Montana, where a Crusade Simultaneous Revival is to be held July 19-26.

Several Mississippi pastors, laymen, and music leaders, are going to Montana for the Crusade. They will be joined by evangelistic workers from two or three other states. Meetings are planned for almost every Southern Baptist church and mission in Montana, according to the announcement by Rev. Leroy Smith, Area Missionary for the state, which is a part of the Northern Plains Baptist Convention.

In the meetings the pastors and music leaders will be working in the churches in regular evangel-

istic meetings, while the laymen will visit various churches to give their testimonies, and to assist in visitation.

We would urge all Baptist Record readers to join in earnest prayer for these revivals. In most cases these churches are small, and in many cases, weak, and they need the prayer strength that great hosts of Baptists elsewhere can give them. Many things are being done to make a spiritual impact on this great state in the Northwest, including television, radio spot announcements, newspaper stories, and other means of publicity, but the greatest need is the mighty power of united prayer.

We ask for thousands of prayer partners to begin to pray now, and to pray daily through the crusade period, that God may overcome all obstacles, and give mighty spiritual victories in these meetings.

Guest Editorial

The Colloquy--An Evaluation

By T. A. Patterson
Executive Secretary
BGCT Executive Board
(Reprint from the Baptist Standard, Texas)

A late Sunday night dinner and colloquy featuring a panel discussion on "Students, The Church, and Today's Issues" were held preceding the Southern Baptist Pastor's Conference in New Orleans.

The panel consisted of two students, a young man who works with hippies a seminary professor, and a former member of the Evangelism Division of the Home Mission Board. Audience participation was encouraged during the discussion period.

The colloquy brought into clear focus some of the factors frequently overlooked in the present crisis. The missions worker and the students led off with sharp criticisms of "the capitalist system." "But," they were asked, "if you destroy the present economic system, what do you have to offer in its place? Granted our system is imperfect, what country has a better one?"

Unable to answer these questions directly, they insisted they had a right to criticize the system but were not necessarily proposing its destruction. Their right to criticize the existing economic order and to offer suggestions for its improvements was granted.

They were reminded, however, that they, along with some other students, had expressed themselves in a manner indicating that, in their opinion, the present economic system should be destroyed.

It is a well-known fact that the radical core of the militant student movement has propounded a Marxist philosophy. Possibly one of the problems confronting students on the panel was that of knowing how to work for the improvement of the economic system without being identified with the radical groups.

As was to be expected, the poverty question was raised. Again students on the panel found themselves in difficulty. Their frustrations are easily understood, for they are not able to see why poverty should exist in an affluent society.

Their commendable idealism was not matched by the maturity of their reasoning. First, they failed to recognize the fact that many older Christians share their concern for those who suffer. Furthermore they seemed unaware that the relief of poverty is a complicated procedure with no easy approaches.

For example, if the confiscation of all the wealth for the benefit of the poor would work, why has it not succeeded in Cuba or

in other Communist lands? Is it right to support people who will not work? If not, how can they be isolated from those who cannot?

A businessman attending the colloquy recounted this true story. The U.S.A. offered to feed the people in an underprivileged nation. Rulers of the needy nation would not agree unless our country would promise to maintain the program for 10 years. A lesser agreement, they feared, might trigger a revolt against them (the rulers).

But could our government make such a commitment knowing full well that the population of the underprivileged nation could double in 10 years while our surplus food supply could diminish?

On the subject of religion young people on the panel declared that students no longer respond to the churches or to the kind of preaching done in the average Baptist pulpit. "What students are you talking about?" they were asked.

In the discussion which followed it was pointed out that only a small minority group of students, many of whom are hippie types, actually hold such a point of view. Whether they know it or not, they too need Christ.

Their future and that of the denomination would be jeopardized if denominational programs were molded entirely by the attitudes and actions of a small rebellious group, most of whom may not make any meaningful response to the gospel anyway.

Of course, there are thousands of students who have not shown enough interest in religion to express an opinion about it. But as I thought about what had been said, several questions came to my mind.

First, if youth no longer responds to the churches and to the preaching done in the average Baptist pulpit, why is it that the largest number of decisions in evangelistic crusades are made by young people? Why is it that on the last night of the Southern Baptist Convention, after a simple message on the meaning of the cross, dozens of young people made professions of faith in Christ?

Second, is it not true that youth today is interested in finding the purpose of life? Is there any satisfactory answer outside of Christ?

Third, does not the continued use of self-styled liberal young people on panels create serious problems for us? Do we not give encouragement to "way out" points of view? Do we not add to the distorted picture of today's young people by the parading of extremists and their preachments?

Fourth, are we neglecting that group of normal, devoted young people in our churches and communities? Is it not there that we find some of the ablest and most dedicated young men and women our civilization has produced? Why then do we not hear them?

Discusses Convention Action

Dear Dr. Odle:

I just had to write you to thank you for your very fine editorial on the Convention. I appreciate very much what you had to say and the way you said it.

For a long time now, I have been lecturing privately the convention Training Union and Sunday School literature writers for the very poor job they are doing. It seems to me that they have turned all of their thinking to social concerns instead of the Gospel of Jesus Christ.

I had heard from friends in the know that a move was to be made to change the name of Training Union. . . and I predicted that if it got to the floor of the convention, it would not be done. Of course, I know that many things are handled by hand picked committees and never get to the floor in such a convention. . . consequently, the delegates never get to vote on it directly.

It is certainly time that someone, and that someone is the convention, of course, told the bureaucrats in Nashville that Southern Baptists still believe what they are supposed to believe, and have not gone after the fashionable error of the day. . . social concerns.

I for one am against a select few in Nashville or elsewhere trying to dominate the actions of Southern Baptists from their establishment. . . as has happened to our nation.

If the establishment continues to push its social programs into the publications of our church, it may not be long before many churches will simply refrain from purchasing anything from the denominational publishing houses.

NEWEST BOOKS

BAPTISM IN THE NEW TESTAMENT by G. R. Beasley - Murray (St. Martin's Press - MacMillan and Co. (London) 424 pp., \$1.45)

An exhaustive study of baptism in the New Testament by the principal of Spurgeon's College in London. Much of this book consists of lectures on baptism, delivered in England and America. The author examines the Antecedents, the Foundation, the Emergence, the Development and the Doctrine of New Testament baptism. He also devotes a large section of the book to a study of infant baptism. Every reference to baptism in the New Testament is examined carefully, and the history and theological developments are considered. While the author clearly holds to the Baptist position of baptism, that is, immersion of a believer, he believes that baptism has more significance than most Baptists give it. However, one could hardly say that he believes that baptism is essential for salvation, for he denies that as New Testament teaching. This is a most valuable study, and well should be in the libraries of serious students of Baptist doctrines.

MISSION IMPOSSIBLE by Wesley E. Smith (Tyndale House, paperback, 111 pp., \$1.45)

A telephone booth is an unusual place to begin a powerful story of intrigue! But when high school teacher Wes Smith walked over to a telephone booth to talk to the young man inside, a chain of events began that could mean only one thing - that God directed Wes across the street. Here is a story to encourage any reader to expect greater things from a loving God who is eager to answer prayer.

Thank you for a fine editorial, and for your stand for Southern Baptist beliefs and practices.

Sincerely,

Delmus C. Harden
The Itawamba County Times
Fulton, Miss.

Ex-Mississippian Writes From New York

Dear Brother Odle,

I received your letter of June 18, 1969, today. DeWanna and I are looking forward to receiving the BAPTIST RECORD again soon.

We began our Vacation Bible School this rainy day with 81 enrolled. Eight came to be with us this week from First Baptist Church, Zachary, La. Dr. Wayne Barnes is pastor there. They are also assisting in another VBS at Bergen Chapel. With a Mission VBS planned in the upper city area of Rochester we will have part in three Vacation Bible Schools this year.

We could not do this with our 28 members if it were not for the help of the Zachary group. I know of many churches in Mississippi that could send a VBS faculty of eight to have VBS in areas such as ours. I hope that the BAPTIST RECORD will encourage churches in Mississippi to help in reaching of boys and girls in pioneer states for Christ. The need is impossible to describe. A person has to come and see the thousands of lost and unconcerned to really understand the great responsibility we have in reaching men for Christ.

Joe H. Oliver, Pastor
Calkins Road Baptist Church
35 Princess Drive
Rochester, New York, 14623

LEADING DYNAMIC BIBLE STUDY by Rice A. Pierce (Broadman, 126 pp., \$2.95)

Dr. Gaines S. Dobbins wrote the foreword for this "complete introduction to techniques of learning." This resource book shows the teacher how to move, step-by-step, through the Bible study session, using various group study processes. It gives six full teaching plans to show how various dynamic approaches can be used. Dr. Pierce stresses the use of techniques that favor group participation. The treatment is thoroughly practical.

MESSAGES—Florida Baptist Evangelism Conference, 1969 (Daniels Publisher, 171 pp.)

Twenty-three messages delivered at the annual Evangelistic Conference in Florida. Such outstanding speakers as Billy Graham, Vance Haver, Stephen Olford, William E. Hull, W. D. Lawes and others. The book contains the message by S. M. Lockridge of Los Angeles on The Lordship of Christ, just as he delivered it at the Southern Baptist Convention in New Orleans, and considered by many to be one of the best messages at the convention. These pages present great preaching, powerful illustration, and challenging helps for evangelism. This will be a good volume to own and to refer to often.

THE ESSENCE OF MARRIAGE by J. A. Fritze (Zondervan, 123 pp.)

What is the essence of marriage? What is love? In this new book on "How to Improve Your Marriage," the author says that "it takes work to love. It must be worked at day after day, week after week, year after year in the interrelationship between two people."



Quiet Talks ON RELIGION IN LIFE

CHESTER E. SWOR

Thank God For Lameness

When I was six years of age and in my first year in public school, the frightful hand of Osteomyelitis touched me. Although the new drugs and wonderful surgical techniques of our day make this same disease quickly and completely curable, such was not true in my childhood. Hospitalization, surgery, and long periods of confinement were made more somber by the frightening possibility that, though healed in one section of the body, the malady would break out elsewhere. Such factors kept my family, doctors and nurses, and a host of friends in continuing apprehension.

"What A Shame!"

By the time of my twelfth birthday, the doctors felt me to be cured and not in danger of a recurrence of Osteomyelitis. However, because of the absence during my years of illness of facilities, techniques, and medication now available, I had come through with a permanently distorted and lame left leg—too weak for normal walking pressures and four inches short. Wheel chairs, two crutches, one crutch, walking cane and raised shoe constituted my return to normal walking.

Compassionate but unwise words fell on my ear from conversations of adults: "What a shame that he will always be a cripple. . . . He will just have to prepare for a life work that permits him to sit down. . . . Poor child!" Undue solicitation for my comfort and convenience was accorded me day after day.

Even then, however, something within me rose up to say that physical limitations did not necessarily make a hurtful difference in one's life. With

the retrospect of a half-century of living with lameness, I can say with rejoicing that lameness has been vastly more of a blessing than of limitation. Instead of limiting my life, lameness has enlarged my life almost incredibly.

Learning Opportunities

Magnificent people stood or sat at my bedside during the hospital and recuperating years, sharing with me rich nuggets of inspiration, encouraging me to dream large dreams for life despite lameness, bringing to me ideals and courage which have ennobled my life. Early I learned to love to read, and in the reading stood in the shadow of great men and women, and on the pages of their books I traveled around the world! Languages fascinated me and challenged me to want skill in communication, leading me later to college majors in both Latin and English. Very early I learned the imperative necessity of leaning upon God for guidance and power, and earlier than most children I learned to love God's Word.

In short, I can attest that lameness has opened windows, unlocked doors, widened horizons, deepened understandings, heightened and widened sympathies for human suffering of any sort, sharpened mental and spiritual powers, and has enriched my life with spiritual victories I might not have known otherwise. This is the week in which my birthday comes, and I say again:

Thank God For Lameness!

(Published by special arrangement with Dr. Swor, 902 Whitworth Street, Jackson, Mississippi)

This means listening. We create new friends in the first place by being a good listener. Such a friendship grows when we're unselfish enough to continue listening. A friend is the one who hears our complaint with patience and understanding.

5. Talking Back: The test of friendship is talking back. Can my friend tell me the unpleasant things? Friends don't have to flatter all the time. Because they are, they can and do speak straight.

6. Numbers: How many friends you have isn't nearly as important as the depth. It's better to have one or two real friends than a dozen of the counterfeit variety. If you can reach old age and count a handful of true and trusted friends, you're rich whether you know it or not.

So far as friendship is concerned, there is a wealth unmatched by faith in Christ, the "Friend who sticketh closer than a brother."

It's like one man said, "Christ is not only my Saviour, He's my friend, and that's really something worth having!"

Calendar Of Prayer

(This list is not compiled according to birthdays.)

July 14 — Herbert Valentine, business manager, Clarke College; J. B. Costlow, Baptist student director, Clarke College.

July 15 — Robert Sugg, Baptist student director, Blue Mountain College; Sam Gore, faculty, Mississippi College.

July 16 — Paul Pryor, administrator, Baptist Hospital; Paul Nunnery, superintendent, Children's Village.

July 17 — A. L. Hatten, Carroll-Montgomery supt. of missions; Mrs. Marjorie Rowden, director of public relations, William Carey College.

July 18 — Mrs. Nell Vaughn, Zadeen Walton, Clyde Williams, Mrs. Maude Womack, Mrs. Mary Lib Clayburn, Baptist Building employees.

July 19 — Marguerite Hill, director of public relations, Blue Mountain College; Mrs. O. M. Jones, manager, Baptist Book Store.

July 20 — Kelly Dampier, Henry Harris, Baptist Record Advisory Committee members.

The Baptist Record

Joe T. Odle Editor
Joe Abrams Associate Editor
Anne McWilliams Editorial Associate
William H. Sellers, Bus. Manager

Official Journal of The

MISSISSIPPI BAPTIST

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The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.

"QUOTABLES"

Selected by the editor from contemporary thought and opinion—

THERE is nothing so strong and safe, in any emergency of life, as the simple truth.—Charles Dickens (1812-1870)

IT TAKES a great many shovelfuls to bury the truth.—German proverb

TRUTH will out, even if buried in a golden coffin.—Russia proverb

Tax Board Upholds \$6.8 Million Baptist Levy

(Continued from page 1)

new assessments of \$4,644,900 on its real estate and \$1,216,200 in new merchants' ad valorem taxes, claiming they are unjustified because the publishing agency is exempt under Tennessee law.

The law excludes from taxation properties of "any religious, charitable, scientific or educational institution" occupied exclusively for carrying out the charter purposes of the institution.

Sunday School Board officials did not contest assessments of \$1,707,400 on properties which have been on the tax rolls in the past and which are not presently being used directly for the board's religious and educational purposes.

Included in the ruling along with the Sunday School Board were properties of the Methodist Publishing House, the Board of Evangelism of the United Methodist Church, Southern Publishing Association of the Seventh Day Adventist Church, the National Baptist Sunday School Publishing Board, and the publishing house of the National Baptist Convention, U. S. A., Inc.

"We feel that we are currently paying the full taxes which are required under the letter and spirit of the law," said James L. Sullivan, executive secretary - treasurer of the Sunday School Board.

"Further taxation of property devoted to religious purposes would be the start of an erosion process which would seriously impair the historic principle of separation of church and state and jeopardize religious freedom," Sullivan added.

"We seek to be responsible citizens of this community. We willingly pay taxes on properties which are not used

according to our charter purposes, but which are held for specialized needs, such as properties for future expansion which are currently leased to businesses.

In 1962, however, a decision of the Supreme Court of Tennessee noted that the city of Nashville "conceded that these properties were being so occupied and so used by the board as to be exempt," said Sullivan. "These are basically the same properties which the city now seeks to tax. Their purpose of use has not changed, however."

In 1959, before the Metropolitan government came into being, the city of Nashville assessed six parking lots used by the Sunday School Board exclusively for employees.

A suit was filed by the Board in chancery court to have the assessment declared illegal. Before the suit was heard, the city assessor added eight parcels of Sunday School Board property to the rolls at an assessment, but the state board of equalization reversed it, declaring the properties exempt. In the case of one building, the assessment exceeded the cost of the building.

City Brought Suit

Four months later, in February 1961, the city of Nashville brought suit in chancery court to have the state board's ruling set aside. However, the city asked permission at that time to tax only a cafeteria, a snack bar, parking roof owned by the board with total assessments of about \$725,000.

All of these areas were for employees' use.

The chancery court dismissed the city's case, which was then taken by the city to the State Court of Appeals, which confirmed the tax-exempt status of the properties. The city of

Nashville in October 1961, asked the Tennessee Supreme Court to review the case.

The highest state court ruled the employee eating areas and parking lots taxable because they were not for "purely religious purposes" and held that these areas were "in competition with other like tax-paying businesses."

Taxes have since been paid of these properties without protest. They are not a part of the Sunday School Board's objection in the current case.

"We cannot predict for certain the future course of the case in which we are not involved," stated Sullivan. "I would assume that if decisions are rendered similar to those in the earlier case, a similar course through the legal procedures will be taken. We shall, however, evaluate the matter carefully at each step."

"There is no doubt, also, that all the parties concerned will be watching the action of United States Supreme Court in the case it will be studying this fall which seeks to place on tax rolls all church properties," Sullivan concluded.

Local SBC Church Leaves Association On Baptism Issue

CHARLOTTE, N. C. (RNS) — A third local church has left the Mecklenburg Baptist Association of the Southern Baptist Convention because it follows a practice of accepting new members without immersing them if they previously have been baptized by another method.

Members of the Wedgewood church voted to adopt the "open door" policy on new members.

After the decision to adopt the new baptismal policy, church leaders asked the association board to "clarify" the congregation's standing in the association. They were informed that the church's action was a "deviation" from association policy and indicated a "willingness" to exclude itself from membership.

The Rev. William A. Wallace, board president, said he and the association's moderator, the Rev. Clyde Bear, had met with leaders of the local church to ask if they would be willing to reconsider the decision in view of the association ruling and "they unanimously agreed not to reconsider the policy."

He said the association board "by a large majority" had held that "anytime a church indicated its change in (baptismal) policy, it would be tantamount to (the church) severing its relationship with the association."

Smoking does more than interfere with the lungs' cleansing mechanism. It now appears that the very action of smoking makes air pollution more dangerous. The Albany research group has found that when polluted air is drawn through the heat zone of the cigarette, solid elements are vaporized. Thus they are able to pass through physical barriers, such as a cigarette filter and into the lungs. The smoker's lungs are therefore bombarded not only by the chemicals from his smoke, but also by the full spectrum of chemical vapors from the polluted air.

a convention to the University of Louisville."

The editorial argued that the University of Louisville should pay this debt of Kentucky Southern along with the other debts it assumed in the merger.

"Surely the bank is due its money," concluded the editorial. "The only question is who pays it. It would be extremely poor public relations for the bank or the University of Louisville to resort to court action to force Kentucky Baptists to pay money promised to a college which no longer exists."



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SCHEDULE

First Day

- 1:00 Check in and Recreation.
- 5:30 Supper
- 6:30 Orientation Period in Auditorium
- 6:50 Assembly: Educational Speaker
- 7:30 Conference Interchange
- 7:45 Conferences
- 9:15 Free Time

Second Day

- 7:15 Breakfast
- 8:15 Assembly: Educational Speaker
- 8:45 Conference Interchange
- 9:00 Conferences
- 11:00 Conference Interchange
- 11:15 Worship Service
- 12:15 Lunch
- 1:00 Recreation
- 5:30 Supper
- 6:30 Assembly: Educational Speaker
- 7:15 Conference Interchange
- 7:30 Conferences
- 9:00 Free Time

Third Day

- 7:15 Breakfast
- 8:15 Assembly: Educational Speaker
- 8:45 Conference Interchange
- 9:00 Conferences
- 11:00 Conference Interchange
- 11:15 Worship Service
- 12:15 Lunch
- 1:00 Recreation
- 4:30 Check-out



THE SINGING TOWER OF THE Mountain Lake Sanctuary, Lake Wales, Florida. Burial place of Edward W. Bok, founder. Anton Brees is carillonist.

Vacation

By Nathaniel Olson

MILLIONS OF PEOPLE, camera in hand, loaded with fishing gear, or just "travelling light," head for the seashore, the mountains, or a hundred and one other places. Their one common desire is "a change." Or as a catchy song puts it, "LET'S GET AWAY FROM IT ALL!" Many are tired of their jobs, their environments, and themselves. A vacation in a quite place seems to be the way out.

And a vacation is a wonderful time for relaxation and change. The only catch is—you have to take yourself along. Wherever you go—Hawaii, Yellowstone, Banff—you take your disposition, your thought-patterns, your deceitful heart with you. You have to live with yourself.

An alcoholic soon finds that he didn't leave his craving for liquor at home. A lustful man finds temptation lurking even in vacation spots.

A nervous, hot-tempered woman soon finds that there's plenty to upset her on a long trip.

The Psalmist David felt his need to get away from it all. But soon he realized that the strength and the calmness he needed would not be found in escaping from his post of duty. He discovered that real soul rest does not come from around but from above; not just a new view, but a different viewpoint; not altitude, but attitude. He expressed it this way: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121:1,2). David didn't look just at the hills; he looked above the hills to his helper and strength—God. In Him he found the restoration he needed.

Someone has pointed out that we often ask the Lord to change our circumstances, or other people, but seldom do we ask Him to change ourselves. God is interested in changing people. God has promised that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Before you enjoy the snow-capped mountains, experience the mercy of God that is higher than the mountains and deeper than the sea.

Before you take a vacation trip, confess your faith in Christ, and your desire to live for God.

Remember, it was Jesus Christ who offered the rest cure that you need: "Come unto me, all ye that labour and are heavy laden and I will give you rest" (Matthew 11:28).

Come to Him—NOW—and He will give you the heart-change you desperately need.—

—American Tract Society—Oradell, New Jersey 07649

Flood Relief Project Proceeding On Faith

Seeking to assist victims of a disastrous flood in Brazil, Southern Baptist Missionary Boyd A. O'Neal is going ahead with construction of a relief project despite the fact that no money is immediately available from the Foreign Mission Board to pay for it.

The missionary has encouraged members of the Baptist church in Sao Jose da Laje, in the state of Alagoas, Brazil, to build a shed for a cabinet shop and mattress factory. If equipment cannot be obtained for those operations, the shed will be used as a Sunday School class area. Mr. O'Neal says.

More than 1,000 persons died when the Canhoto River overflowed on March 14, and many were left homeless. Of the 30 families represented in the membership of the Baptist church in the town, 23 were directly affected. Fourteen were left without shelter or personal belongings, and all but two lost their sources of income.

Four church-related families lost relatives who were not church members. One teen-age church member died. One member lost three children. Another lost his wife, and a third, his daughter.

Missionaries in the North Brazil Mission requested \$15,000 from the

Baptists To Study

Cooperative Christianity

(Continued from page 1)

groups, all of which will meet in connection with the annual sessions of the BWA Executive Committee at Baden August 2-6.

The other groups are concerned with Doctrine, Religious Liberty and Human Rights, Christian Teaching and Training, and Evangelism and Missions.

Josef Nordenhaug, general secretary of the Alliance, said that about 100 persons are expected to participate in the annual meetings. W. R. Tolbert, president of the alliance and vice president of the Republic of Liberia, will preside over sessions of the executive committee.

Nordenhaug said that the five study commissions — each composed of scholars and other leaders representative of Baptists on all continents — have been established to provide an international forum for "study and fraternal discussion of what we believe and what we practice and how we should witness to the world."

The Commission on Cooperative Christianity was named at the meeting of the Executive Committee at Monrovia Liberia, a year ago. Garrett and Thaut have led its members in an exchange of thoughts by mail during the year, but the Baden session will be their first meeting.

Those who will present papers as part of the Cooperative Christianity

Foreign Mission Board to reconstruct damaged churches and to help flood victims in Alagoas and Bahia, an adjoining state. But there was no money in the Board's relief fund.

Missionary O'Neal wrote Dr. Frank K. Means, the Board's secretary for South America, that many of the church families affected by the flood have been unable to earn anything since the disaster.

"When you see the suffering of body and spirit as I have seen it in Sao Jose da Laje," Mr. O'Neal wrote, "you are led to do something or leave the state."

Study Commission report include Ernest A. Payne of London, former general secretary of the Baptist Union of Great Britain and Ireland and a president of the World Council of Churches; Ivan Motorin, a Baptist pastor in the U.S.S.R.; Robert G. Bratcher, translator of the best-selling Today's English Version of the New Testament; William R. Estep, Jr. of Southwestern Baptist Theological Seminary, Ft. Worth, Texas; Sergio Corda, an Italian pastor now teaching at the Baptist seminary at Ruschlikon, Switzerland; and D. Mervyn Himbury, principal of Whitley College in Australia.

John Howard Yoder, a Mennonite and professor of theology in the associated Mennonite Biblica Seminars, Elkhart and Goshen, Ind., USA, will present a paper on "Baptists and Believers Churches." Ray Ryland, a Roman Catholic layman and theology graduate of Marquette University, will report on his doctoral dissertation research on attitudes in the Southern Baptist Convention USA, toward the ecumenical movement.

Louisville Bank —

(Continued from page 1)

able pledge to make the payments and cannot now claim that it is not obligated to make them, or to deny the validity of the assignment of the payments by the college to the bank.

The Jefferson Circuit Court case has been assigned to Judge Lyndon R. Schmidt.

In an editorial, the editor of the Kentucky Baptist state paper, the Western Recorder, wrote that the courts will have to decide on the legal aspects, but "on the moral aspects there can be no question."

Editor C. R. Daley of the Western Recorder stated that the convention made the pledge to Kentucky Southern in a "desperate effort" to keep the school alive. "By no stretch of the imagination did we plan to contribute as

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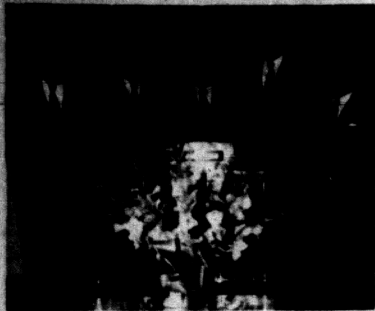


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Young People

Names In The News



Shady Grove Church, Lincoln County, ordained four new deacons on June 8. Pictured above, left to right: Leon Dunaway, Gub Coghlan, Rev. Leon Chapman, pastor, Lamar Williams, and Bill Neal.

Rev. Paul Leslie Brown has been called as pastor of Flat Top Unity Church, Picayune, where he began his service June 15. Ordained to the gospel ministry June 22, he is from Norfolk, Virginia. He has a B. A. degree from Old Dominion College, Virginia, has done two years' graduate study at Columbia Bible College, North Carolina, and is now a second-year student at New Orleans Seminary. He and his wife will reside in Picayune.

Rev. Osmo (Kal) Larmi, Jr. has resigned as pastor of Temple Church, Big Point, where he was pastor for one and one-half years. He is now seeking, through the Lord's leadership, another place of service, and is available for pastorate, supply, and/or revivals. A graduate of Mobile College, Mobile, Ala., he attended William Carey College for three years. His address is 1805 Palmetto St., Moss Point, Miss. (phone 478-1738).

A Mississippi pastor has written an article for the July issue of *The Window*, the missions monthly for young women published by Southern Baptist Woman's Missionary Union. Dr. L. Dudley Wilson, pastor of Northminster Church, Jackson, his article, "Courage or Conformity?", challenges young women to have courage to act against the observed norms of the day. According to Dr. Wilson, if the church would seize the courage to face up to the issues of life and deal with these issues it might experience a rebirth of vitality, concern, and influence.

The new minister of music and youth at Fayette Church, Fayette, is Rev. John Patterson. A recent graduate of Clarke College, he plans to continue his education at Mississippi College this fall. He is presently serving the Fayette Church full-time, but will serve only on weekends after he begins school. He is the son of Rev. and Mrs. Lester Patterson, missionaries to the Indians of Oklahoma. Pastor of the Fayette Church is Rev. Jerry G. Wise.

Two 1969 graduates of Blue Mountain College have been notified that they are the recipients of graduate Fellowships. Linda Simmons of Grenada, who graduated Cum Laude, has been awarded a Junior College Teaching Fellowship for two years at the University of Mississippi in the field of history, and Miss Brenda Jo Parker of Guntown, who also graduated Cum Laude, has been awarded a Fellowship in biology at Mississippi State University.

Rev. Billy Smith, pastor of Second Church, Indianola, has accepted the call to the pastorate of Trinity Church, 837 Craft Road, Memphis, Tennessee. A native Mississippian, Mr. Smith has pastored in Winston County, Jackson, Magnolia, Independence, and for the past 21 months, Second Church, Indianola. During his ministry at Second, there were over 150 additions, with 56 baptisms, the first year. Also, the church purchased a home for the minister of music-youth and called a man to serve in this capacity. The church built a new pastor's home, and the offerings almost doubled. Gifts to mission causes increased. Mr. Smith is married to the former Harriette Herring of Louisville; they have one son, Michael.

Dr. John Haggai, President of Evangelism International, has returned to his Atlanta headquarters from a visit to Indonesia to confirm an urgent invitation from Christian leaders there to conduct a major crusade in the capital city of Djakarta in October. Plans are underway to use more than 50,000 persons, and built, ironclad, with Russian funds. The dates are October 1 to October 18, with visits to major provincial centers to

John Drakeford, professor of psychology and counseling at Southwestern Seminary, was in England May 11 - June 2 visiting the centers of John Wesley's English work. Drakeford, who has a special interest in Wesley's life and ministry, is preparing a book, "The Rise and Fall of the Small Group in Church Life," based on Wesley's English ministry.

Three men will join Southwestern Seminary faculty this August - one in each of the three schools of study: as associate professor of pastoral ministry - Gerald Eugene Marsh, presently assistant director of hospital chaplaincy, Home Mission Board, Atlanta, Ga.; Jack Dootree Terry Jr., to be assistant professor of principles and philosophy of religious education, for three years has been a professor at Hardin-Simmons University, Abilene, Tex.; and the School of Church Music will gain David Maness, now interim minister of music at Gambrell St., Ft. Worth.

At the 1969 summer meeting of the Association of Southern Baptist Colleges and Universities, held June 15-17, at Baylor University, Waco, Texas, Dean William N. Washburn of Blue Mountain College, was elected Vice-President of the Dean's Division of the Association. Academic Dean William N. Washburn of BMC holds the Bachelor of Arts degree and Bachelor of Science degree from Southeast Missouri State College; the Master of Arts degree from the University of Mississippi; and is completing his doctoral study at the University of Mississippi.

Rev. Sherill Loftin of Gonzalez, La., was evangelist for the revival June 29-July 4 at O'Zion Church. Rev. Glen Spivey, pastor, was song leader.

Dalton Morrow, ministerial student at Mississippi College, Clinton, from Helena, Arkansas, is available for supply or small pastorate. (Phone 924-7601 Clinton, Miss.). He was licensed to preach in 1965.

Ricky Gray was ordained to the gospel ministry by Salem Church July 6, at 2 p. m. with his father, Rev. Guy Gray, officiating. Rev. Ricky Gray is a graduate of Pearl High School near Jackson and is now attending Southwest Junior College at Summit. This fall he will enroll at Mississippi College. He was licensed by Salem Church, December 3, 1967, and has been busy supplying churches since that time. For the past several months he has served as interim pastor at Union Church. On a recent Sunday night the Union Church, Tyler, surprised him with a fellowship hour in appreciation for his work with the Union people. Union's new pastor will begin preaching there Sunday. Others assisting in the ordination service, in addition to the pastor, were as following: Leading in the questioning of the candidate, Rev. George Lee, Columbia; charge to the church, Rev. Mitchell Graves, Salem; charge to the candidate, Rev. George Meadows, Hazlehurst; presentation of the Bible, Dr. Johnnie L. Brigrman, Tyler; ordination prayer, Rev. George Lee, Columbia; ordination sermon, Rev. Guy Gray, Salem.

When a person became a Christian in Jesus' day, everything was disrupted. Most of the persecution that came was political because the Christians would not worship the Emperor. However, there were some family relationships that were broken. Many did not understand the new movement, so they accused the Christian wrongly. The bliss of the persecuted way is the glory for the disciple. For a person to be persecuted was an opportunity to show one's loyalty to Jesus Christ. To suffer was glory because this one walked the same road the prophets and Jesus had walked. It was easy for the disciples to see that if they walked the way of persecution it would make it easier for others who would follow. Most likely the people who walked the persecuted way felt Christ was nearer to them.

Howard Shoemaker, missionary to the Dominican Republic, was one of the speakers for the annual American Medical Association in Chicago, Ill. Shoemaker is the first Baptist missionary to speak at the medical meeting. The missionary is serving under the Home Mission Board of the Southern Baptist Convention. The story of Shoemaker and his work in the Dominican Republic has been told in the book "Intrigue in Santo Domingo." The book is published by Word Books of Waco, Tex., with James Hefley as author. Shoemaker's talk at the convention May 22 to 24 was on medical work in missions. He highlighted the work he has done through such agencies as the Medical Assistance Program (MAP).

First Church, Wiggins has secured the services of Pal Roberts, a Stone County High School Coach, to be youth director for the summer. Instrumentalists for the summer will be Miss Laura Breland, Linda Prevost, music students. Cleamon Downs, senior at William Carey College, has been secured to serve as minister of music for the summer months. Mr. Roberts and Mr. Downs share the work load that was assumed by Dr. S. Dods Douglas up until his recent resignation to accept a similar position with the Hillcrest Church, Columbus, Georgia. Rev. J. Ray Grissett is pastor.

REVIVAL RESULTS

First, Ripley: June 1-8; Dr. Angel Martinez, evangelist; Steve Taylor, singer; 16 professions of faith; 17 by letter; 127 rededications and other decisions; Rev. Robert W. Martin, pastor.

Magnolia Park, Jackson: Evangelist, Rev. Jimmy Yarborough, of Calvary Church, Vicksburg; "many decisions were made during the revival, and the Spirit of the Lord was felt greatly in the church;" Rev. Jasper Collins, pastor.

Sunday School Lesson -

(Continued from page 7)

one whose Christian love seeks to establish the highest and finest good between men. This way also can make the world a better place in which to live. This has been God's purpose from the beginning. Therefore those who do this kind of work are showing attitudes like God's children.

Blessed are the persecuted for the sake of righteousness.

When a person became a Christian in Jesus' day, everything was disrupted. Most of the persecution that came was political because the Christians would not worship the Emperor. However, there were some family relationships that were broken. Many did not understand the new movement, so they accused the Christian wrongly.

The bliss of the persecuted way is the glory for the disciple. For a person to be persecuted was an opportunity to show one's loyalty to Jesus Christ. To suffer was glory because this one walked the same road the prophets and Jesus had walked. It was easy for the disciples to see that if they walked the way of persecution it would make it easier for others who would follow. Most likely the people who walked the persecuted way felt Christ was nearer to them.

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"Nagged By Spirit" Layman Now Preaches

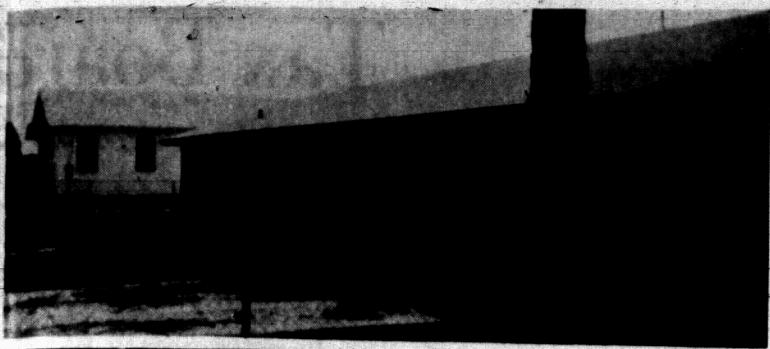
C. P. (Pat) Thompson, a layman from Dallas, Tex., who says he responded to the "nagging" of the Holy Spirit, was recently licensed to preach by Immanuel Baptist Church, Madrid, Spain.

Thompson, working for Chrysler Corporation in Madrid, says he believes God led him to Spain for a purpose and directed him to join the English-speaking Immanuel Church. In a testimony before the congregation, describing God's leading in his life, he said, "The Holy Spirit nagged me."

A week after his licensing, Thompson announced his plans to speak at the church's mission in Seville.

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Pecan Grove Church Burns Note

Pecan Grove Church (Jones) held note burning ceremonies at 2:00 p. m. on May 4, and dedicated a new, modern six-room brick pastorium (top photo). Rev. Maurice Flowers, superintendent of missions for Jones County, delivered the dedicatory sermon. Former pastors present included Rev. Billy Johnson, Wildwood Church, Laurel; and Rev. Sanderson of Purvis. Pictured in bottom photo at the note burning (left to right): Marvin Montgomery; Harvey Collums; Rev. L. W. Frederick, pastor; and Derwood Sanderson.

Americans United Won't Appeal IRS Ruling 'At This Time'

WASHINGTON, D. C. (RNS) — Americans and Others United For Separation of Church and State, which was notified in April that it had lost its Internal Revenue tax - exempt status, said it will not appeal the ruling "at this time."

But it was sharply critical of the action being taken against it and not against agencies representing organized church interests.

E. Stanley Lowell, speaking in behalf of Americans United, said the way the IRS regulations are written "... they can leave us with the status or take it away. . . . The law is so nebulous at this point and can go either way. It is really up to administrative discretion."

He said the ruling is "unjust" when Churches, through agencies like the National Council of Churches, the National Association of Evangelicals and the U. S. Conference of Catholic Bishops can voice their opinions on legislative issues "at random and we cannot."

Internal Revenue Service had cited the organization for going beyond the accepted norms of educating and disseminating information on issues, in effect labeling it an activist group.

"We reject this notion entirely," Mr. Lowell said. "Those concerned with defending and upholding the Constitution should have equal rights with those tearing it down."

He said IRS had taken the status away from Americans United on the same basis that it had granted it 18 years earlier. He referred to a "manifesto," cited by IRS, which declared in 1951 that the organization would attempt to keep the public informed on what it felt were encroachments on the separation of church and state, particularly in public financing of essentially ecclesiastical institutions and programs.

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SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON

LIFE AND WORK CURRICULUM

God Chooses A People

By Clifton J. Allen

Genesis 12:1-9; 15; 17:1-21; 18:13-14; 21:1-5; 22:15-19

A long time elapsed between the beginning of the human family and the time of Abraham. No one knows how long. We may think of Abraham as living after 2,000 B. C. The biblical record turns from the account of God's dealings with man in general to his dealings, particularly, with the Hebrew people. God made a new beginning: he chose Abraham to be the father of a chosen nation, through whom he would carry forward his purpose for the redemption of mankind. Our lesson emphasizes God's initiative and sovereignty in choosing a people for his own particular purpose. The several Bible passages chosen for background study should be read carefully to keep in mind the more important events through which God revealed himself.

The Lesson Explained

The Call of Abraham (12:1-3, 7)

God's call to Abraham seems to have been heard first in Ur of the Chaldees. In company with his father, Terah, Abraham left Chaldea and dwelt for a time in Haran. Now God's call came again, with a fuller revelation of his purpose. Abraham was to set his face toward a new land and become a spiritual pioneer and adventurer for God. The call included a promise of blessing and also a commission. All the families of the earth were to be blessed through God's purpose for Abraham. Why did God choose Abraham? The only answer to be given is divine election, which is the expression of God's grace and wisdom.

Abraham obeyed God's call, evidently with a sense of high purpose, being moved primarily by courageous faith. He went, as directed, to the land of Canaan, accompanied by his wife Sarah and his nephew Lot. This land, though occupied by pagan nations, was to become the inheritance of Abraham and his descendants. In the land of Canaan, Abraham's first concern was to build an altar for worship. The unfolding story of Abraham shows weaknesses and strengths. He and Sarah were both old, and without children. How could God's promise be fulfilled? At times Abraham's faith wavered, but God encouraged faith with repeated revelations of himself and assurances which not only called for maturing faith but which emphasized the fact that God's promise to Abraham would be fulfilled only through the supernatural power of God himself.

A Covenant People (17:1-8)

These verses should be seen in relation to the covenant recorded in chapter 15. In the first passage, the covenant was symbolized by a dramatic ceremony to emphasize the presence of God and the certainty of the covenant made with his servant. Now, at ninety-nine years of age, Abraham received further assurance that God's promise will be fulfilled. God declared, "I am the Almighty God." He himself was the guarantee of his covenant. There were covenant duties imposed on Abraham. He was to walk before God in obedience and trust. Abraham's response was to fall on his face, an act of submission and commitment. Then God reaffirmed his covenant, which was to include also Abraham's descendants. Abraham would be the father of a multitude of nation's. God's choosing a covenant people was the expression of a

covenant purpose for the redemption of men.

The Son of Promise (21:1-3)

God's promise to Abraham had seemed to Abraham and Sarah impossible of fulfillment. He was a hundred years old, and she was ninety. But nothing is too hard for God. As he had promised, God gave them a son. Not Eliezer, the adopted son, or Ishmael, the son of a handmaid, but Isaac, the son of promise, was the medium for the fulfillment of God's purpose. His birth was due to special power and special blessing from God himself. It was God's design, God's revelation, God's achievement, all for God's glory.

Truths to Live By

God works in wondrous ways. — From the beginning of this course on "The Story of God and His People," we should be sensitive to the numberless evidences of God's wondrous providences. The events of today flashed on television screens or announced in newspaper extras or arousing millions with excitement may not be the things of great importance. What God is doing by the power of his Spirit and the redemption in Christ Jesus to save people from sin, to create bridges of understanding, to effect reconciliation and justice, and to give consolation and spiritual hope is what matters most for human well-being and for mankind's ultimate destiny. God is at work in this world, and persons who respond to his purpose and his call are the really important people.

God's promises call for faith and obedience. — God's promises are many and varied. They are first and foremost the assurance of forgiveness and acceptance and new life for all persons who put their faith in Jesus Christ as Lord and Saviour. The promise of salvation is conditioned on the surrender of faith or a decision to trust in and obey Christ as Lord. The promise of the Holy Spirit is extended to every Christian, in terms of fullness of joy and peace and power, who is willing to yield himself to the will of the Spirit. This means trusting the Spirit and obeying the Spirit. God's promise in Christ is peace and joy and strength and fruitfulness, but this calls for abiding in Christ, which means surrender to Christ and daring to obey his call wherever he leads and whatever he commands.



Oldest Annuitants

NEW ORLEANS — Mrs. R. Alton Reed, (left) wife of the Annuity Board executive secretary, pinned flowers on two of the oldest annuitants attending the 10th annual Annuitants Luncheon at the Southern Baptist Convention. The two were, Mrs. Albert W. Luper, 79, Dallas, Texas and Dr. O. W. Yates, 81, Lexington, Kentucky.

The Disciple's Character

By Bill Duncan
Matthew 5:1-2

The call to discipleship is a call to a certain pattern of behaviour. The chief characteristic of this kind of life is happiness. So often we read the King James translation and it reads "blessed," but really it means "happy" because of oneness with God. These beatitudes are not simple statements of fact but are exclamations. It is important to note that these are not prophecies of future bliss; they are congratulations on what is. Barclay says the beatitudes are in effect, "O the bliss of being a Christian! O the joy of following Christ! O the sheer happiness of knowing Jesus Christ as Master, Saviour and Lord!" Our English word for happiness is based upon the root word which means chance. Therefore it is dependent upon chances and changes of life, something life may give or life may destroy. The Christian's blessedness is completely unchangeable and unassailable.



Blessed are the poor in spirit. . . . Before a person can come to know about Christian happiness, he must know what it means to be poor. There are two words in Greek for poor. (1) The man who serves his own need with his own hands is poor. (2) But the word used here describes the man who has nothing at all and is absolutely destitute. Therefore, this man is helpless to help himself. Christian happiness begins when the Christian becomes detached from things because he's completely attached to God. Now he is dependent upon God for help and strength. Therefore he will trust and obey God and will make a citizen of the Kingdom of Heaven.

Blessed are they that mourn. . . .

A disciple of Jesus needs to have feelings for other people. The word for mourn describes the kind of grief that cannot be hidden. Sorrow can show us two things. The essential kindness of our fellowmen, and the comfort and compassion of God. Man must be detached from things but never detached from people. Christianity is caring. There the disciple should show concern for the suffering, the sorrow, and the needs of others. It must also be pointed out that man needs to be concerned about his own sin. The way to forgiveness is through the desperate sorrow of the broken heart. Out of great sorrow the disciple can find the joy of God.

Blessed are the meek. . . .

Our modern word for meek is not one of our honourable words of life. However, Jesus used it as a chief characteristic of the Christian life. The Greek teachers used this idea to speak of self control as a happy medium between too much and too little anger. The Greek farmers used this word to describe the animals which had been domesticated. In this way it describes the man who has every passion under control. It is impossible for self-control. Meekness thus describes the man who has the humility to let God teach, guide, and control him. No man can lead others until he has God's control in his life.

Blessed are those who are hungering and thirsting after righteousness. This beatitude describes hunger which cannot be satisfied with a coffee break. It describes the man who is starving for food and the man who will die unless he drinks. Therefore the desire for righteousness can be compared with the desire to live. As food and drink are essential to life, so righteousness is to the disciple's life.

The grammar of the Greek calls for a desire for the whole of righteousness. Too many are satisfied with partial goodness. This man wants righteousness to be in all of his life. "O the bliss of the man who longs for total righteousness as a starving man longs for food, and a man perishing of thirst longs for water, for that man will be truly satisfied!"

Blessed are the merciful. . . .

It is a principle of the New Testament that to be forgiven we must be forgiving. To be merciful means the ability to get right inside the other person's skin until we can see things with his eyes, think things with his mind and feel things with his feeling. This is sympathy in the literal sense of the word. In this way a person can come to know what makes a person think and act the way he does. It makes tolerance much easier.

The Christian must try to have the same attitude toward others as we want God to have toward us. If we lock the door of forgiveness toward other people, then God's forgiveness cannot come into our lives.

Blessed are the pure in heart. . . .

The Christian must have motives that are absolutely pure. The word pure means unmixed, unalloyed. It is so seldom that we do even our finest actions from absolutely unmixed motives. However, the happy way begins with a good self-examination.

In every sphere of life we see what we are able to see. It is only the pure in heart that can see God. It is only by God's grace that we can keep our hearts clean.

Blessed are the peace-makers. . . .

Peace is everything that makes for a man's highest good. This wishes for man the presence of all good things. Therefore, the peace-maker is (Continued on page 6)

Thursday, July 10, 1969

BAPTIST RECORD PAGE 7



Carey Wins National Baseball Championship

EXCITEMENT REIGNED on the Hattiesburg campus of William Carey College as the Crusaders' baseball team under the coaching of John O'Keefe, left, brought home the National Association of Intercollegiate Athletics world series championship banner. The Crusaders won 4 out of their 5 games in the tournament held in St. Joseph, Missouri, June 9-14. Shown proudly accepting the first place plaque for the college is Board of Trustees president Bruce Aultman, attorney from Hattiesburg.

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Devotional

Elijah: Hero Who Dared To March Alone

By Bartis Harper, Pastor, First Church, Morton
Scripture — I Kings 18:22


Elijah, the 9th-century prophet of Israel, was one of the greatest of the prophets, a Tishbite who lived in Gilead. His purpose was to save Israel from the worship of Baal. On Mount Carmel he succeeded in discrediting the prophets of Baal by causing a fire to burn on a water-soaked altar. Elijah put Baal and Jehovah to the test which was vindicated by a consuming fire and the destruction of the prophets of Baal. He stood alone and singlehandedly fought the forces of evil about him and pointed to the inevitable doom of sin. He had spoken so boldly for Jehovah denouncing the sins of the time, a time so utterly forgetful of God that Elijah thought he was the only one who was not devoted to Baalism.

Truth can be despised and persecuted but it will find opportunity to vindicate itself. Idolatry was the established religion of Israel, and those who did not heartily accept it were awed into submission by the terrors of persecution.

Baal was the sun-god, and his worshippers might readily suppose that, having at his command the source of light and fire, he would in such a strife vindicate himself by answering by fire. Baal had everything in his favor, and if he could do anything at all, now was his opportunity. Confident of success, the priest of Baal dress the bullock, and place the cut pieces dripping on the altar. The condition was they should put no fire under. For three long hours the cry is heard—"O Baal, hear us!" But there was no voice, nor any that answered. They performed their wild dances, still no answer came.

Louder and louder grow their cries, wilder and more rapid their dance, more frantic their gesticulations. Baal was unresponsive to the most piteous cries, was powerless to help, and his worshippers are driven to despair.

Elijah was careful in all his arrangements to give prominence to Jehovah. The altar was built in the name of Jehovah, a prayer was addressed to Jehovah. Jehovah had been forgotten, ignored, and insulted. The prayer of Elijah, the prayer of a moment accomplished what the howlings of a whole day had failed to achieve. The Lord Jehovah, He and He alone, is God.

God always works through individuals. He has brought about great revivals through one individual. You can name several experiences in the Bible where God used individuals to deliver nations. This has always been God's way — to use individuals — and it is still His way today. God can revive the church through the use of individuals. He has called out one here and one there, filled them with His power, set them ablaze with his divine purpose, implanted His principles within them and is using them to bring about great revivals.

It was not a crowd that produced the majestic miracles on Mt. Carmel; it was an individual, Elijah, a hero who dared to march alone.

Hathorn Homecoming

Rev. Artis Brewer, pastor of Hathorn Church, announces revival services and Homecoming for that church July 13-18. The opening Sunday, July 13, all members, former members and friends of the church are invited to homecoming services.

Basket dinner will be served on the church grounds.

During the week services will be held at 10 a.m. and 7:30 p.m. with Rev. Sam Creel, pastor of Bunker

hill Church, as guest speaker for the series of services.

The church was organized in 1907 with eight charter members, one of whom, Mrs. J. B. Cable, the former Miss Hettie Hathorn, is still living and active in the church at the age of 86.

The congregation first assembled in the building of the Hathorn Methodist Church, and erected the first church building in 1908 near the site of the present church building which was constructed in 1947 and occupied after dedication services on November 23 of

Shady Grove Church (Lincoln County): July 27 - August 1; Sunday services at 11 a.m., dinner at the church, and the afternoon service at 1:30; night services at 7:30 through the week; Rev. Bill Harris, Thompsonville, Alabama, evangelist; Rev. Leon Champion, pastor.

Pocahontas Church: July 27-August 1; Sunday services at 11:00 a.m. and 7:30 p.m. and during the week at 10:30 a.m. and 8:00 p.m.; Rev. Wilbur Breland, evangelist and Jim Brown, song leader; Rev. Curtis James, pastor.

New Fellowship Church, (Jasper): July 6-11, services at 11:00 A.M. and 8:00 P.M.; Rev. Robert L. Sheffield, pastor of South Side Church, Meridian, evangelist; Rev. J. H. Street, Newton, interim pastor.

Zion Hill, Wesson: July 6-11; Rev. C. O. Lindsey of Clinton, evangelist; Sam Mullins, song director; Rev. Harold McLendon, pastor; services at 10 a.m. and 7:30 p.m.

Calvary Baptist Church, Batesville: Youth revival: July 13-18. Kenny Edmunson, a young minister 17 years of age, will be the speaker; Frank Madden, minister of music, Calvary, will be in charge of music; (Edmunson is from Florence, Alabama); both morning and evening services; Rev. J. D. Joslin, pastor.

Bethany Church, Garden City, Panama Canal Zone: July 6-13, Rev. W. D. Morgan, pastor; Rev. Curtis E. James, pastor of Pocahontas Church, Jackson, evangelist.

First Church, Charleston: July 6-11; Rev. J. C. Hamilton, pastor of First Church, Quitman, evangelist; music under direction of Houston Jones, minister of music and youth at First Church, Charleston; services at 7:00 a.m. and 7:30 p.m.; Coffee and doughnuts served each morning at 6:30 a.m.; Rev. Kelly Dampeer, pastor.

that year. Rev. G. H. Suttle was the church's first pastor.

Mr. Brewer states that the church building, which is air-conditioned, will be open for those who wish to visit or to join in group singing during the afternoon.

Revival Dates

Pleasant Grove Church, Laurel (Wayne County): July 6-11; Rev. Joe Spain, pastor, North Peachtree Church, Atlanta, Ga., evangelist; Wayne Meeks, minister of music at Lakeside Church, Metairie, La., song leader; Rev. John E. Kemp, pastor.

Ludlow: July 9-15; Rev. J. J. Thorburg of Edgewood Church, Winston-Salem, N.C., evangelist; morning 10:45 a.m.; evening 7:30 p.m.; Rev. L. J. Fairchild, pastor.



Aultman



Rayborn

Clarke - Venable Church, Decatur: July 13-18; services at 7 a.m. and 7:30 p.m.; Dr. Howard Aultman, left, pastor of First Church, Columbia, evangelist; Dallas Rayborn, right, deacon at Main Street, Hattiesburg, evangelistic song leader; Rev. Fred Fowler, pastor.

MC To Offer Summer Bible Survey Course

Mississippi College, through its Division of Religion, will be teaching the first volume of the new Bible Survey study course books it has been announced by Dr. W. W. Stevens, division chairman.

The initial volume, entitled "An Introduction to the Bible," will be taught at the college on successive Monday nights by Dr. Phil McCarty, assistant professor of Bible and Religious Education. The course will begin Monday, and run through Monday, August 11. Classes will meet from 7 to 9:15 p.m. each Monday in Room 103 of the Old Chapel.

In announcing the study course offering, Dr. Stevens said the volume to be taught is the first of an eight-volume set that is being released over a two-year period by Convention Press. Geared to the layman, the first volume covers such topics as what the Bible is, the unity and message of the Bible, the preservation of the Scriptures through the centuries, and a history of God's people. It is designed to lay a solid foundation for a study of subsequent books in the series.

Old Damascus Church (Columbia): July 13-18, nightly at 7:30; Rev. S. W. Valentine, (pictured), pastor of Southside Church, Jackson, evangelist; Bob Payne, McLaurin Heights, Jackson, singer; Rev. Bruce Parrish, pastor, (Damascus, one of the oldest churches in the area, was constituted in 1824, and has baptized more than 2700 members. The largest congregation ever recorded for one service there was in 1880, with 1,087 present. A free will offering was taken in 1900 to assist in liquidation of the debt on the building of First Church, Jackson.)



Edon (Jasper): July 13-18; Rev. Allen Stephens (pictured) of Braxton, evangelist; Homecoming Sunday, July 13, with dinner on the grounds, followed by afternoon service at 2; weekday services at 10:30 a.m. and 8 p.m.; Sandra Dixon, pianist; Mrs. Albert Williams, Jr., organist; Rev. Robert Self, pastor, will lead the singing.



Bellehaven (Jackson County): July 13-20; 7:30 p.m. on July 13, and 7 p.m. the remaining nights; Rev. Harry Tapp, pastor of Orange Grove Church, evangelist; C. Howard "Pop" Stone, minister of music at East Howard, Biloxi, in charge of music; Rev. Bill Barton, interim pastor. USE 2 tblns side by side


Harrisville Church (Simpson): July 13-18; 7:30 p.m. on July 13, and 7 p.m. the remaining nights; Rev. Harry Tapp, pastor of Orange Grove Church, evangelist; C. Howard "Pop" Stone, minister of music at East Howard, Biloxi, in charge of music; Rev. Bill Barton, interim pastor. USE 2 tblns side by side

Smyrna (Copiah): July 13-18; Dr. E. L. Scruggs, professor at Baptist Bible Institute, Graceville, Florida, visiting minister. (Dr. Scruggs is a former Mississippian.) Sunday, July 13, will be Homecoming and the morning offering will go to the upkeep of the cemetery; Sunday school will start at 10:15, worship service at 11:00; there will be dinner on the ground, and afternoon services around 1:00; services Monday-Friday at 10 a.m. and 7:30 p.m.

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Dixie Calls Smith

Rev. Marcus Smith has resigned the pastorate of Eighth Avenue Church, Meridian, to accept the pastorate at Dixie Church, Hattiesburg.



Smith had served as pastor of the Meridian church for thirteen years. During this time the church more than doubled in yearly receipts, doubled percentage giving to missions, and greatly increased special mission offerings.

The church building has been air-conditioned; additional property has been acquired; an \$18,000 parsonage has been built; an activities building is just completed valued at \$15,000.

At the time of his resignation, Mr. Smith was moderator of the Lauderdale Association and convention board member at - large of the Mississippi Baptist Convention Board.

Mrs. Smith is the former Dorris Tidwell of Lexington, a graduate of Blue Mountain College. The Smiths have a son, Marcus Jr., a graduate of New Orleans Seminary, who is on the staff of Southwestern State Hospital, Thomasville, Georgia. The Smiths moved to Hattiesburg June 6.

Petal-Temple, Petal: July 13-18; services at 9:30 a.m. and 7:30 p.m.; Rev. Hardy R. Denham, Jr., pastor at First, Newton, evangelist; J. B. Betts, music evangelist from Indianola, singer; Rev. G. W. Smith, pastor. (Mr. Betts will present a concert Friday night at 7.)

Shady Grove Church, Hazlehurst: July 13-18; due to the illness of Rev. Max Jones, Rev. J. B. Costlow, BSU Director at Clarke College, will be the Evangelist; Phil Chisolm, music director at Shady Grove, singer; Connie Schilling, pianist; special music each evening by neighboring churches: Monday, Pilgrim's Rest; Tuesday, New Zion; Wednesday, Shady Grove; Thursday, West Side; Friday, First Baptist. Dinner will be served at the church following the Sunday Morning services; weekday services at 6 a.m. and 7:30 p.m.; Rev. H. Glen Schilling, pastor.

55,300 men, women and children died on America's highways in 1968, according to an annual survey by The Travelers Insurance Companies. In addition, 4,400,000 persons were injured.



25 Baptized At Crane Creek

CRANE CREEK CHURCH near Sellers community, Rt. 2, Perkinston, closed summer revival June 22, with a baptismal service. The pastor, Rev. Wilson H. Presher, baptized 25 new Christians. Rev. Clarence Cutrell, associate, Stewardship Department, Mississippi Baptist Convention Board, Jackson, was evangelist for the revival.



Ecuador Girl Enrolls At BMC

Left to right: Miss Marian Leavell, first hostess to serve in Cockcroft Residence Hall, Blue Mountain's newest building, welcomes two freshmen: Lucy Ripley, Mississippian, (center), and Fabiola Fonesca of Ecuador. The latter was brought to BMC to study English by Rev. and Mrs. Sammy Simpson, missionaries to Ecuador, now on furlough. Rev. and Mrs. Simpson are originally from Blue Mountain and Tupelo, respectively.

Off The Record

Kx
A young lady stepped into a drug-store and asked how to take a dose of castor oil without tasting it. The druggist said he'd look up some suggestions, but meanwhile, "would the young lady like a refreshing glass of lemonade?"

She would, and when the beverage was entirely consumed, he asked laughingly, "Well, did you taste it?" "Good heavens!" gasped the girl, "was the Castor Oil in that lemonade? I wanted it for my mother."

Canine Capers

The tourist was amazed. There at the poker table in the Las Vegas gambling casino, was a big collie dog which seemed to be getting along just fine.

The tourist turned to another spectator of the game and remarked: "That's the most amazing sight I've ever seen. I didn't know there were such intelligent dogs in the world." "Aw, he ain't so smart," replied the other man, "every time he gets a good hand, he wags his tail."

Impatient Patient

The phone rang at 4 a.m., and the doctor picked it up. A woman asked, "How much do you charge for a house call?"

"Ten dollars," the physician answered sleepily.

"How much for an office visit?"

"Five," the doctor said.

"Okay," snapped the woman. "I'll meet you in the office in a half hour."

Zion Sets Aside Assured Percentage For Missions

Zion Church, Rev. Truman D. Scarborough, pastor, regularly gives twenty per cent of regular designated offerings to missions. The church recently set up a building fund with a view to future building needs. Fifth Sunday offerings are to go into this fund. The church voted that twenty per cent of these offerings would also be given to missions. This assures that while the church is raising money for building needs mission giving will not decrease, but will probably increase.



2 Families Get 6-Year Pins

At Gallman Church, the Selman family and the Singletary family have set records in Sunday school attendance — six receiving pins in one family, and three in the other. Above, front, Terry Selman (his mother, who won an award, is not pictured). Second row, Laura Singletary, Randy Selman, Ronnie Selman, who have all completed six years' perfect attendance; Jackie Lindsey. Back row: Kathy Singletary, Wayne Selman, Debbie Singletary, and Shirley Selman, who have each completed six years. Uddell Berch is Sunday school superintendent; Rev. W. J. Henderson is pastor.



Good Luck, Buddy

John Craig, William Carey College Director of Admission (left), welcomes his successor Bryan Brand. Brand took over the Carey admission position June 15. Craig returns to his native North Carolina as registrar of St. Andrews Presbyterian College, Laurinburg, North Carolina. Brand, an alumnus of William Carey College, served for six years as captain in the United States army. He was stationed in all parts of the United States and spent one year in Vietnam. He is native of Flatriver, Missouri and is son of Mrs. Hilda Brand. He is married to the former Vicki Lynn Harris and the couple has one son, 18 month old Todd. He and his wife are members of First Church, Hattiesburg.

Main St. Observes 25th Anniversary Of Pastor Barnes

Sunday, June 15, Main Street Church, Hattiesburg marked the 25th anniversary of Dr. John E. Barnes Jr. as pastor.

There was a large attendance at the Sunday school hour, under the direction of Minister of Education O. D. Randall. Many departments had assembly programs commemorating the anniversary.

At this service, Dr. Barnes preached his Anniversary Sermon, "The Trumpet" (I. Corinthians 14:1-8). After recalling events of the past, the pastor pointed toward the future saying that the Main Street Church will continue as she has in the past with a strong program of personal soul-winning and visitation.

The music for the morning worship service and the day's activities were under the direction of Talmadge Butler, minister of music. This anniversary service was opened with a choir of 190 voices singing, "To God Be the Glory." Dr. Barnes' favorite hymns were used.

Grover Anderson, chairman of the committee for the day, presented the pastor with a monetary gift from the congregation.

Arnold Grady, member of the church and brother of Mayor Paul Grady, presented Dr. Barnes with a certificate making him "honorary mayor." O. D. Randall, minister of education, gave the pastor a book composed of letters from friends around the world who wrote to Dr. Barnes congratulating him.

A highlight of the morning worship service was the presentation of the Concord Handbell Choir for the first time in the history of the church. The combined choirs of the church presented two of Dr. Barnes' favorites, "When the Roll is Called Up Yonder" and "The Battle Hymn of the Republic."

Following the morning worship service a luncheon was held at Holiday Inn, South, for former staff members, present staff members, and out-of-town guests.

At 5:00 p.m. at the church, a reunion of the "My Purpose Holds Club" was held in the fellowship hall. Members of this group are serving as ministers, teachers, denominational leaders, missionaries and in other capacities around the world. It was under Dr. Barnes' ministry that these young people felt and answered God's call to service. Testimonies were given at this reunion and Dr. Barnes was presented with a book of letters

CHRISTIAN LIFE COMMISSION NAMES STAFFER

NASHVILLE, Tenn. — The Southern Baptist Convention's Christian Life Commission has elected Harry N. Hollis, Jr., of Louisville, Kentucky as director of special moral concerns effective August 1.



Hollis, 30, is instructor in Christian ethics at Southern Baptist Seminary and pastor of Finchville Baptist Church, Finchville, Kentucky.

Foy Valentine, executive Secretary of the Commission, explained that the election of Dr. Hollis fills a vacancy about which the Commission has long been deeply concerned. The new staff member will deal specifically with alcohol education and sex education for Southern Baptists.

"Both of these issues will be given major attention by Dr. Hollis along with other moral concerns such as peace, gambling, drugs, pornography, and crime. He will develop practical programs to help Southern Baptist churches deal with these issues."

If you had been one of the very first travelers in history to stay at an inn, the year would have been about 10,000 B.C.—the place somewhere in the Orient—and your hotel more nearly a motel. In those days the "room" you rented from the landlord for the night would have been a plot of ground by a stream!

from this group expressing their love and appreciation. Rev. Ray Grissett, the first president of the group and now pastor of the First Church, Wiggins, presided at the supper.

At the evening worship service, a 115 voice choir composed of the Men and Women's Chorus and the 1969 Touring Choir, presented the music. A special program of recognition for Mrs. Barnes was a part of the evening worship.

Rev. Al Finch, a former member of the M. P. H. Club and now pastor of Central Church, Mobile brought the message.